PARADISE LOST.

A

POEM,

IN

TWELVE BOOKS.

THE AUTHOR

JOHN MILTON.

A NEW EDITION.

To which is added,

Hiſtorical, Philoſophical, and Explanatory NOTES,

Tranſlated from the FRENCH of

The learned RAYMOND de St MAUR.

Together with

Various critical REMARKS and OBSERVATIONS from

Mr ADDISON,
Dr WARBURTON,
Dr NEWTON,
Dr PEARCE,
Dr BENTLEY,
Mr RICHARDSON, *&c.*

VOLUME I.

EDINBURGH:
Printed for JOHN WOOD, at MILTON's Head.
MDCCLXV.

N. B. To give the text of this Poem as pure and accurate as poſſible, it has been compared with and corrected by that of the ingenious and learned Dr NEWTON's *ſplendid edition of* MILTON's *poetical works.—And to render this edition ſtill more worthy of approbation, the publiſher has prefixed Mr* FENTON's *elegant life of the Author, and ſubjoined a copious index.*

ADVERTISEMENT.

THIS being the first edition of the PARADISE LOST *published in* Scotland *with Notes, it may be deemed incumbent on the Editor to give his reasons for the present publication, and for his choice of the notes subjoined.*

His principal motive for publishing this Poem with explanatory and critical Notes was, to put it in the power of those who are not versant in classical learning, to understand and relish the beauties of the noblest and happiest effort of human genius that ever appeared: and, by this means, to render it, if possible, more universally known and admired.

*Among innumerable beauties that shine in his works, this Prince of English poets has been charged with a few faults *; such as, an inordinate ostentation of learning, a studied obscurity of diction, and a frequent use of foreign phrases and technical words. To remove the difficulties arising to the reader from these defects, and to render this divine poem perspicuous throughout, as well as to illustrate and display its more evident and apparent beauties, is the intention of the present Editor in the notes subjoined.*

More fully to attain this end, the annexed notes are of three several kinds. Those of the learned French commentator are intirely explanatory of those frequent allusions to ancient history and fable, and of that extensive variety of learning and science which are met with in this poem. Those of the English gentlemen are mostly critical, tending to illustrate the sense of difficult passages, to remark the peculiarities of style, to display the beauties of language and sentiment, and to point out the poet's imitations of

* See Addison's Criticism upon Paradise Lost.

other authors, ancient and modern. A third kind, not the leaſt curious, are employed in marking ſuch paſſages in his divine poem as are thought to allude to anecdotes of MILTON's *own life, or to circumſtances of the times wherein he flouriſhed.—Minute and verbal criticiſms the publiſher choſe altogether to omit.*

The notes of the Engliſh commentators, among whom are names of the greateſt eminence in the republic of letters, are here aſſigned to their particular authors; thoſe of the French one are without that diſtinction.

The Editor ſhall conclude with an extract from the fourth article of the preſent State of the Republic of Letters *for* 1735; *the Writer of which apoſtrophiſes our Poet in the following ſpirited manner:*

"*O* MILTON! *thou haſt employed all thy vaſt treaſure of ability, wit and learning; all the propriety, beauty and energy of words our language was capable of; all the ſweetneſs and harmony of numbers; all the fire, ſublimity and majeſty of imagination peculiar to thyſelf, added to what could be ſupplied by thoſe who have moſt excelled in that angelical faculty; all the firmneſs, force and dignity of mind thy piety and virtue excited in thee, or rewarded thee with; and together with all theſe, a genius perfectly poetical, and that regulated by a moſt ſolid judgment: all theſe thou haſt conſecrated to produce a poem, more inſtrumental than any other human compoſition, to calm and purify the mind, and exalt it to a ſtate of tranquillity and felicity, the utmoſt mortality is capable of.*"

Edinburgh,
Dec. 1. 1765.

JO. WOOD.

The LIFE of JOHN MILTON.

FROM a family and town of his name in Oxfordſhire our Author derived his deſcent; but he was born at London in the year 1608. The publiſher * of his works in proſe, (on whoſe veracity ſome part of this narrative muſt entirely depend), dates his birth two years earlier than this: but contradicting himſelf afterwards in his own computation, I reduce it to the time that Monſieur Bayle hath aſſigned; and for the ſame reaſon which prevailed with him to aſſign it. His father John Milton, by profeſſion a ſcrivener, lived in a reputable manner on a competent eſtate, entirely his own acquiſition, having been early diſinherited by his parents for renouncing the communion of the church of Rome, to which they were zealouſly devoted. By his wife Sarah Caſton he had likewiſe one daughter, named Anna, and another ſon, Chriſtopher, whom he trained to the practice of the common law, who in the great rebellion adhered to the royal cauſe; and in the reign of King James II. by too eaſy a compliance with the doctrines of the court, both religious and civil, he attained to the dignity of being made a judge of the common pleas; of which he died diveſted not long after the Revolution.

But John, the ſubject of the preſent eſſay, was the favourite of his father's hopes, who, to cultivate the great genius which early diſplayed itſelf, was at the expence of a domeſtic tutor; whoſe care and capacity his pupil hath gratefully celebrated in an excellent Latin elegy †. At his initiation *Au. ætat.* 12. he is ſaid to have applied himſelf to letters with ſuch indefatigable induſtry, that he rarely was prevailed with to quit his ſtudies before midnight; which not only made him frequently ſubject to ſevere pains in his head, but likewiſe occaſioned that weakneſs in his eyes, which terminated in a total privation of ſight. From a domeſtic education he was removed to St Paul's ſchool, to complete his acquaintance with the claſſics under the care of Dr Gill; and after a ſhort ſtay there, was tranſ-

* Mr *Toland.*

† See the fourth in his collection of poems.

An. ætat. 15. planted to Chriſt's college in Cambridge, where he diſtinguiſhed himſelf in all kinds of academical exerciſes. Of this ſociety he continued a member till he commenced maſter of arts; and then, leaving the univerſity, he returned to his father, who had quitted the town, and lived at Horton in Buckinghamſhire, where he purſued his ſtudies with unparallelled aſſiduity and ſucceſs.

An. ætat. 23.

After ſome years ſpent in this ſtudious retirement his mother died, and then he prevailed with his father to gratify an inclination he had long entertained of ſeeing foreign countries. Sir Henry Wotton, at that time provoſt of Eaton college, gave him a letter of advice for the direction of his travels; but by not obſerving an excellent maxim in it *, he incurred great danger, by diſputing againſt the ſuperſtition of the church of Rome, within the verge of the vatican. Having employed his curioſity about two years † in France and Italy, on the news of a civil war breaking out in England, he returned, without taking a ſurvey of Greece and Sicily, as at his ſetting out the ſcheme was projected. At Paris ‡ the Lord Viſc. Scudamore, ambaſſador from King Charles I. at the court of France, introduced him to the acquaintance of Grotius, who at that time was honoured with the ſame character there by Chriſtina queen of Sweden. In Rome, Genoa, Florence, and other cities of Italy, he contracted a familiarity with thoſe who were of higheſt reputation for wit and learning, ſeveral of whom gave him very obliging teſtimonies of their friendſhip and eſteem, which are printed before his Latin poems. The firſt of them was written by Manſo marquis of Villa, a great patron of Taſſo, by whom he is celebrated in his poem on the Conqueſt of Jeruſalem ‖. It is high-

An. ætat. 30.

* *I penſieri ſtretti, ed il viſo ſciolto.*

† *Et jam bis viridi ſurgebat culmus ariſtâ,*
Et totidem flavas numerabant horrea meſſes,—
Nec dum aderat Thyrſis: *paſtorem ſcilicet illum*
Dulcis amor Muſæ Thuſcâ *retinebat in urbe.*
Epitaph. Dam.

‡ *Defenſio ſecunda.* Pag. 96. *fol.*

‖ *Fra Cavalier' magnanimi, e corteſi,*
Reſplende il Manſo.——— Lib. 20.

ly

ly probable that to his converſation with this noble Neapolitan we owe the firſt deſign which MILTON conceived, of writing an epic poem; and it appears by ſome Latin verſes addreſſed to the Marquis, with the title of *Manſus*, that he intended to fix on King Arthur for his hero; but Arthur was reſerved to another deſtiny!

Returning from his travels he found England on the point of being involved in blood and confuſion. It ſeems wonderful that one of ſo warm and daring a ſpirit, as his certainly was, ſhould be reſtrained from the camp in thoſe unnatural commotions. I ſuppoſe we may impute it wholly to the great deference he paid to paternal authority, that he retired to lodgings provided for him in the city; which being commodious for the reception of his ſiſter's ſons, and ſome other young gentlemen, he undertook their education, and is ſaid to have formed them on the ſame plan which he afterwards publiſhed, in a ſhort tractate, inſcribed to his friend Mr Hartlib. *An. ætat.* 32.

In this philoſophical courſe he continued without a wife to the year 1643; when he married Mary, the daughter of Richard Powell of Foreſthill in Oxfordſhire, a gentleman of eſtate and reputation in that county, and of principles ſo very oppoſite to his ſon-in-law, that the marriage is more to be wondered at than the ſeparation which enſued, in little more than a month after ſhe had cohabited with him in London. Her deſertion provoked him both to write ſeveral treatiſes concerning the doctrine and diſcipline of divorce, and alſo to make his addreſſes to a young lady of great wit and beauty; but before he had engaged her affections to conclude the marriage-treaty, in a viſit at one of his relations he found his wife proſtrate before him, imploring forgiveneſs and reconciliation. It is not to be doubted but an interview of that nature, ſo little expected, muſt wonderfully affect him; and perhaps the impreſſions it made on his imagination contributed much to the painting of that pathetic ſcene in *Paradiſe Loſt* *, in which Eve addreſſeth herſelf to Adam for pardon and peace. At the interceſſion of his friends who were preſent, after *An. ætat.* 35.

* Book X. ℣ 909.

a ſhort reluctance, he generouſly ſacrificed all his reſentment to her tears.

——— Soon his heart relented
Tow'ards her, his life ſo late, and ſole delight,
Now, at his feet ſubmiſſive in diſtreſs.

And after this re-union, ſo far was he from retaining an unkind memory of the provocations which he had received from her ill conduct, that when the king's cauſe was entirely oppreſſed, and her father, who had been active in his loyalty, was expoſed to ſequeſtration, MILTON received both him and his family to protection, and free entertainment, in his own houſe, till their affairs were accommodated by his intereſt in the victorious faction.

An. ætat. 41. Mr MILTON was now grown famous by his polemical writings of various kinds, and held in great favour and eſteem by thoſe who had power to diſpoſe of all preferments in the ſtate. 'Tis in vain to diſſemble, and far be it from me to defend his engaging with a party combined in the deſtruction of our church and monarchy. Yet, leaving the juſtification of a miſguided ſincerity to be debated in the ſchools, may I preſume to obſerve in his favour, that his zeal, diſtempered and furious as it was, does not appear to have been inſpirited by ſelf-intereſted views. For it is affirmed, that though he lived always in a frugal retirement, and before his death had diſpoſed of his library, (which we may ſuppoſe to have been a valuable collection), he left no more than fifteen hundred pounds behind him for the ſupport of his family; and whoever conſiders the poſts to which he was advanced, and the times in which he enjoyed them, will, I believe, confeſs he might have accumulated a much more plentiful fortune. In a diſpaſſionate mind it will not require any extraordinary meaſure of candour to conclude, that though he abode in the heritage of oppreſſors, and the ſpoils of his country lay at his feet, neither his conſcience nor his honour could ſtoop to gather them.

An. ætat. 42. A commiſſion to conſtitute him adjutant-general to Sir William Waller was promiſed, but ſoon ſuperſeded by Waller's being laid aſide, when

when his maſters thought it proper to new-model their army. However, the keenneſs of his pen had ſo effectually recommended him to Cromwell's eſteem, that when he took the reins of government into his own hand, he advanced him to be Latin ſecretary, both to himſelf and the parliament; the former of theſe preferments he enjoyed both under the uſurper and his ſon, the other till King Charles II. was reſtored. For ſome time he had an apartment for his family in Whitehall; but his health requiring a freer acceſſion of air, he was obliged to remove from thence to lodgings which opened into St James's park. Not long after his ſettlement there his wife died in childbed, and much about the time of her death a gutta ſerena, which had for ſeveral years been gradually increaſing, totally extinguiſhed his ſight. In this melancholic condition he was eaſily prevailed with to think of taking another wife, who was Catharine, the daughter of Capt. Woodcock of Hackney, and ſhe too, in leſs than a year after their marriage, died in the ſame unfortunate manner as the former had done; and in his twenty-third ſonnet he does honour to her memory.

Theſe private calamities were much heightened by the different figure he was likely to make in the new ſcene of affairs which was going to be acted in the ſtate. For all things now conſpiring to promote the king's reſtoration, he was too conſcious of his own activity during the uſurpation to expect any favour from the crown, and therefore he prudently abſconded till the act of oblivion was publiſhed, by which he was only rendered incapable of bearing any office in the nation. Many had a very juſt eſteem of his admirable parts and learning who deteſted his principles, by whoſe interceſſion his pardon paſſed the ſeals; and I wiſh the laws of civil hiſtory could have extended the benefit of that oblivion to the memory of his guilt, which was indulged to his perſon; *ne tanti facinoris immanitas aut extitiſſe, aut non vindicata fuiſſe, videatur.* *An. ætat.* 52.

Having thus gained a full protection from the government, (which was in truth more than he could have reaſonably hoped), he appeared as much in public as he formerly uſed to do, and employing his friend

Dr Paget to make choice of a third conſort, on his recommendation he married Eliſabeth, the daughter of Mr Minſhul, a Cheſhire gentleman, by whom he had no iſſue. Three daughters by his firſt wife were then living, the two elder of whom are ſaid to have been very ſerviceable to him in his ſtudies: for having been inſtructed to pronounce not only the modern, but alſo the Latin, Greek, and Hebrew languages, they read in their reſpective originals whatever authors he wanted to conſult, though they underſtood none but their mother-tongue. This employment, however, was too unpleaſant to be continued for any long proceſs of time, and therefore he diſmiſſed them to receive an education more agreeable to their ſex and temper.

We come now to take a ſurvey of him in that point of view, in which he will be looked on by all ſucceeding ages with equal delight and admiration. An interval of above twenty years had elapſed *An. ætat.* *26. †29. ſince he wrote the Maſk of Comus *, L'Allegro, Il Penſoroſa, and Lycidas †, all in ſuch an exquiſite ſtrain, that though he had left no other monument of his genius behind him, his name had been immortal; but neither the infirmities of age and conſtitution, nor the viciſſitudes of fortune, could depreſs the vigour of his mind, or divert it from executing a deſign he had long conceived of writing an heroic poem ‡. The fall of man was a ſubject which he had ſome years before fixed on for a tragedy, which he intended to form by the models of antiquity; and ſome, not without probability, ſay, the play opened with that ſpeech in the fourth book of *Paradiſe Loſt*, ℣ 32. which is addreſſed by Satan to the ſun. Were it material, I believe I could produce other paſſages which more plainly appear to have been originally intended for the ſcene: but whatever truth there may be in this report, it is certain that he did not begin to mold his ſubject in the form which it bears now, before he had concluded his controverſy with Salmaſius and More, when he had wholly loſt the uſe of his eyes, and was forced to employ in the office of an amanuenſis any friend who accidentally paid him a viſit. Yet, under all theſe diſcouragements, and various interruptions,

‡ Paradiſe Loſt, Book IX. ℣ 26.

in

in the year 1669 * he publiſhed his *Paradiſe Loſt*, the nobleſt poem (next to thoſe of Homer and Virgil) that ever the wit of man produced in any age or nation. Need I mention any other evidence of its ineſtimable worth, than that the fineſt geniuſes who have ſucceeded him, have ever eſteemed it a merit to reliſh and illuſtrate its beauties? whilſt the critic who gazed, with ſo much wanton malice, on the nakedneſs of Shakeſpear when he ſlept, after having formally declared war againſt it †, wanted courage to make his attack; flushed though he was with his conqueſts over Julius Cæſar and the Moor, which inſolence his muſe, like the other aſſaſſines of Cæſar, ſeverely revenged on herſelf ‡; and not long after her triumph became her own executioner. Nor is it unworthy our obſervation, that though perhaps no one of our Engliſh poets hath excited ſo many admirers to imitate his manner, yet I think never any was known to aſpire to emulation; even the late ingenious Mr Philips, who, in the colours of ſtyle, came the neareſt of all the copiers to reſemble the great original, made his diſtant advances with a filial reverence, and reſtrained his ambition within the ſame bounds which Lucretius preſcribed to his own imitation. *An. ætat.* 61.

Non ita certandi cupidus, quam propter amorem
Quod TE imitari aveo: quid enim contendat hirundo
Cycnis?———

And now perhaps it may paſs for fiction, what with great veracity I affirm to be fact, that MILTON, after having with much difficulty prevailed to have this divine poem licenſed for the preſs, could ſell the copy for no more than fifteen pounds, the payment of which valuable conſideration depended on the ſale of three numerous impreſſions. So unreaſonably may perſonal prejudice affect the moſt excellent performances!

About two years after ‖, together with *Samſon Agoniſtes* (a tragedy not unworthy *An. ætat.* 63.

* Milton's contract with his bookſeller S. Simmons for the copy bears date April 27. 1667.

† The tragedies of the laſt age conſidered, *p.* 143.

‡ *Vide* Edgar.

‖ They were licenſed July 2. 1670, but not printed before the year enſuing.

the

the Grecian ſtage when Athens was in her glory) he publiſhed *Paradiſe Regain'd*; but, *Oh! what a falling off was there!*—of which I will ſay no more, than that there is ſcarcely a more remarkable inſtance of the frailty of human reaſon than our Author gave, in preferring this poem to *Paradiſe Loſt*, nor a more inſtructive caution to the beſt writers, to be very diffident in deciding the merit of their own productions.

And thus having attended him to the ſixty-ſixth year of his age, as cloſely as ſuch imperfect lights as men of letters and retirement uſually leave to guide our inquiry would allow, it now only remains to be recorded, that in the year 1674 the gout put a period to his life, at Bunhill near London; from whence his body was conveyed to St Giles's church by Cripplegate, where it lyes interred in the Chancel; but neither has nor wants a monument to perpetuate his memory.

An. ætat. 66.

In his youth he is ſaid to have been extremely handſome; the colour of his hair was a light brown, the ſymmetry of his features exact, enlivened with an agreeable air, and a beautiful mixture of fair and ruddy; which occaſioned the marquis of Villa to give his epigram the ſame turn of thought *, which Gregory archdeacon of Rome had employed above a thouſand years before, in praiſing the amiable complections of ſome Engliſh youths, before their converſion to Chriſtianity. His ſtature † (as we find it meaſured by himſelf) did not exceed the middle ſize, neither too lean, nor corpulent; his limbs well proportioned, nervous, and active, ſerviceable in all reſpects to his exerciſing the ſword, in which he much delighted; and wanted neither ſkill, nor courage, to reſent an affront from men of the moſt athletic conſtitutions. In his diet he was abſtemious; not delicate in the choice of his diſhes; and ſtrong liquors of all kinds were his averſion. Being too ſadly convinced how much his health had ſuffered by night-ſtudies in his younger years, he uſed to go early (ſeldom later than nine) to

* *Ut mens, forma, decor, facies, mos, ſi pietas ſic,*
Non Anglus, *verùm hercle angelus ipſe fores.*

† *Defenſio ſecunda*, p. 87. *fol.*

reſt,

reſt, and roſe commonly before five in the morning. It is reported, (and there is a paſſage in one of his Latin elegies to countenance the tradition), that his fancy made the happieſt flights in the ſpring: but one of his nephews uſed to deliver it as MILTON's own obſervation, that his invention was in its higheſt perfection from September to the vernal equinox: however it was, the great inequalities to be found in his compoſures are inconteſtible proofs, that in ſome ſeaſons he was but one of the people. When blindneſs reſtrained him from other exerciſes, he had a machine to ſwing in for the preſervation of his health, and diverted himſelf in his chamber with playing on an organ. His deportment was erect, open, affable; his converſation eaſy, chearful, inſtructive; his wit on all occaſions at command, facetious, grave, or ſatirical, as the ſubject required. His judgment, when diſengaged from religious and political ſpeculations, was juſt and penetrating, his apprehenſion quick, his memory tenacious of what he read, his reading only not ſo extenſive as his genius, for that was univerſal. And having treaſured up ſuch immenſe ſtore of ſcience, perhaps the faculties of his ſoul grew more vigorous after he was deprived of ſight; and his imagination, (naturally ſublime and enlarged by reading romances *, of which he was much enamoured in his youth), when it was wholly abſtracted from material objects, was more at liberty to make ſuch amazing excurſions into the ideal world, when in compoſing his divine work he was tempted to range

Beyond the viſible diurnal ſphere.

With ſo many accompliſhments, not to have had ſome faults and misfortunes to be laid in the balance with the fame and felicity of writing *Paradiſe Loſt*, would have been too great a portion for humanity.

ELIJAH FENTON.

* His apology for *Smectymnuus*, p. 177. *fol.*

In

In PARADISUM AMISSAM ſummi poetæ JOANNIS MILTONI.

QUI legis Amiſſam Paradiſum, grandia magni
Carmina Miltoni, quid niſi cuncta legis?
Res cunctas, et cunctarum primordia rerum,
Et fata, et fines continet iſte liber.
Intima panduntur magni penetralia mundi,
Scribitur et toto quicquid in orbe latet:
Terræque, tractuſque maris, cœlumque profundum,
Sulphureuſque Erebi, flammivomuſque ſpecus:
Quæque colunt terras, pontumque, et Tartara cæca,
Quæque colunt ſummi lucida regna poli:
Et quodcunque ullis concluſum eſt finibus uſquam,
Et ſine fine Chaos, et ſine fine Deus:
Et ſine fine magis, ſi quid magis eſt ſine fine,
In Chriſto erga homines conciliatus amor.
Hæc qui ſperaret quis crederet eſſe futura?
Et tamen hæc hodie terra Britanna legit.
O quantos in bella duces! quæ protulit arma!
Quæ canit, et quanta prælia, dira tuba!
Cœleſtes acies! atque in certamine cœlum!
Et que cœleſtes pugna deceret agros!
Quantus in æthereis tollit ſe Lucifer armis!
Atque ipſo graditur vix Michaele minor!
Quantis, et quam funeſtis concurritur iris,
Dum ferus hic ſtellas protegit, ille rapit!
Dum vulſos montes ceu tela reciproca torquent,
Et non mortali deſuper igne pluunt:
Stat dubius cui ſe parti concedat Olympus,
Et metuit pugnæ non ſupereſſe ſuæ.
At ſimul in cœlis Meſſiæ inſignia fulgent,
Et currus animes, armaque digna Deo,
Horrendumque rotæ ſtrident, et ſæva rotarum
Erumpunt torvis fulgura luminibus,
Et flammæ vibrant, et vera tonitrua rauco
Admiſtis flammis inſonuere polo:
Excidit attonitis mens omnis, et impetus omnis,
Et caſſis dextris irrita tela cadunt;
Ad pœnas fugiunt, et ceu foret Orcus aſylum,
Infernis certant condere ſe tenebris.
Cedite Romani ſcriptores, cedite Graii,
Et quos fama recens vel celebravit anus.
Hæc quicunque leget tantum cecinisſe putabit
Mæonidem ranas, Virgilium culices.

SAMUEL BARROW, M. D.

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The VERSE.

THE meaſure is Engliſh heroic verſe without rhyme, as that of Homer in Greek, and of Virgil in Latin; rhyme being no neceſſary adjunct or true ornament of poem or good verſe, in longer works eſpecially, but the invention of a barbarous age, to ſet off wretched matter and lame metre; graced indeed ſince by the uſe of ſome famous modern poets, carried away by cuſtom; but much to their own vexation, hinderance, and conſtraint, to expreſs many things otherwiſe, and, for the moſt part, worſe than elſe they would have expreſſed them. Not without cauſe, therefore, ſome, both Italian and Spaniſh poets, of prime note, have rejected rhyme, both in longer and ſhorter works, as have alſo long ſince our beſt Engliſh tragedies, as a thing of itſelf, to all judicious ears, trivial, and of no true muſical delight; which conſiſts only in apt numbers, fit quantity of ſyllables, and the ſenſe variouſly drawn out from one verſe into another, not in the jingling ſound of like endings, a fault avoided by the learned ancients both in poetry and all good oratory. This neglect then of ryhme ſo little is to be taken for a defect, though it may ſeem ſo perhaps to vulgar readers, that it rather is to be eſteemed an example ſet, the firſt in Engliſh, of ancient liberty recovered to heroic poem, from the troubleſome and modern bondage of rhyming.

The ARGUMENT of Book I.

This first book proposes, first, in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise wherein he was placed: Then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who, revolting from God, and drawing to his side many legions of angels, was, by the command of God, driven out of heaven, with all his crew, into the great deep. Which action passed over, the poem hastes into the midst of things, presenting Satan with his angels, now fallen into hell, described here, not in the centre, (for heaven and earth may be supposed as yet not made, certainly not yet accursed), but in a place of utter darkness, fitliest called Chaos. Here Satan, with his angels, lying on the burning lake, thunder-struck and astonished, after a certain space recovers, as from confusion, calls up him who, next in order and dignity, lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise; their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Canaan, and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining heaven; but tells them, lastly, of a new world, and new kind of creature to be created, according to an ancient prophecy or report in heaven; for that angels were long before this visible creation, was the opinion of many ancient fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandæmonium, the palace of Satan, rises, suddenly built out of the deep: The infernal peers there sit in council.

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PARADISE LOST.

BOOK I.

OF man's firſt diſobedience, and the fruit
Of that forbidden tree, whoſe mortal taſte
Brought death into the world, and all our woe,
With loſs of Eden, till one greater Man
Reſtore us, and regain the bliſsful ſeat,
Sing, heav'nly Muſe, that on the ſecret top
Of Oreb, or of Sinai, didſt inſpire

Verſe 7. *Oreb,*] *Horeb*, or *Choreb*, Heb. *i. e. dryneſs*; for it was a deſert or dry mountain in Arabia the Stony, where there was little or no water, *Deut.* viii. 15. Horeb is a part of mount Sinai on the weſt ſide, and Sinai lyes on the eaſt ſide of it. There Moſes fed the flock of Jethro, and there God appeared to him firſt in a burning buſh, *Exod.* iii. 1.

Ibid. *Sinai,*] Heb. from *Seneh*, i. e. *a buſh*, or *thorn*; becauſe theſe buſhes grew thereon in abundance. It is a very ſteep and high mountain in Arabia the Stony, about 156 miles from Jeruſalem to the ſouth. Theſe are not two diſtinct mountains, but one, which is parted into two tops, like Parnaſſus, *&c.* of which Sinai is the higheſt, having a fair and ſpacious plain between them; that top towards the weſt is called *Horeb*, and that to the eaſt *Sinai*. The mountain is round, takes 7000 ſteps to the top, has ſome olive trees, fig trees, date trees, *&c.* and ſeveral chapels, monaſteries, cells, and moſques, *&c.* It is called *the mount of God*, becauſe it is a great one, or becauſe God appeared thereon frequently to Moſes, and delivered his law there; by the Turks, *Gibol Mouſa*, i. e. *the mount of Moſes*; by the Arabians, *Tor*, i. e. *the mountain*. Very much veneration is ſtill paid to this mountain, on account of that ancient and extraordinary holineſs, when the Almighty appeared upon it to Moſes.

That ſhepherd, who firſt taught the choſen ſeed,
In the beginning how the heav'ns and earth
Roſe out of Chaos: or if Sion hill
Delight thee more, and Siloa's brook that flow'd
Faſt by the oracle of God; I thence
Invoke thy aid to my advent'rous ſong,

℣ 10. *Sion,*] *Zion*, or *Tzion*, *Heb.* i. e. *a watch-tower*; becauſe it is the higheſt hill thereabout, and from it one might ſee the Holy Land far and near. A mountain on the north ſide, and ſome part of it within the city of Jeruſalem, ſurrounded with ſteep ſides, high rocks, and deep ditches, except on the north ſide, therefore it was very ſtrong. Some of the Jebuſites (part of the old Canaanites) defended it againſt all the force of the Iſraelites, *Joſh.* xv. 63. till the valiant King David took it from them; there he fortified the old caſtle, built the upper town, ſurrounded it with new walls, and called it *the city of David*; there he kept his court and retinue, 2 *Sam.* v. 9. There were many fair buildings and houſes of his officers, eſpecially his houſe of cedar wood, which he called *the caſtle of Sion*, and the ſepulchre of King David, Solomon, *&c.* within a rock; ſome of their ruins are to be ſeen ſtill. It is elegantly deſcribed *Pſal.* xlviii.; by Joſephus, Sands, *&c.* Sion was alſo called *the mount of the houſe of the ſanctuary*, and *Millo*, i. e. *plenty*; becauſe there was abundance of all good things for David's family, and thoſe of his nobles. Sion was alſo a type or figure of the church of Chriſt, *Heb.* xii. 22. OBS. Mount Moriah and mount Sion ſtood directly in the centre, and mount Calvary without the north gate, in the old Jeruſalem, and at a conſiderable diſtance; but now mount Sion is without the walls upon the ſouth ſide, and mount Calvary almoſt in the middle of it.

℣ 11. *Siloe,*] *Siloah*, *Siloam*, *Shiloah*, *Heb.* i. e. *Sent*; for it was a brook or ſpring of water gliding ſoftly down mount Sion, on the eaſt ſide of the temple of Jeruſalem, and at the bottom of it made a pool, which was *ſent* from God, at the prayer of Iſaiah, a little before his death, and when the city was cloſely beſieged, as a bleſſing or gift, to cure many diſeaſes among his people. Herein a blind man waſhed his eyes at Chriſt's command, and received his eye-ſight, *John* ix. 7.; there was a tower built over it, by the fall of which eighteen men were killed, *Luke* xiii. 4.

That with no middle flight intends to ſoar
Above th' Aonian mount, while it purſues
Things unattempted yet in proſe or rhyme.
And chiefly thou, O Sp'irit, that doſt prefer
Before all temples th' upright heart and pure,
Inſtruct me, for thou know'ſt; thou from the firſt
Waſt preſent, and with mighty wings outſpread
Dove-like ſatt'ſt brooding on the vaſt abyſs,
And mad'ſt it pregnant: what in me is dark,
Illumine; what is low, raiſe and ſupport;
That to the height of this great argument
I may aſſert eternal providence,
And juſtify the ways of God to men.
Say firſt, for heav'n hides nothing from thy view,
Nor the deep tract of hell; ſay firſt what cauſe
Mov'd our grand parents, in that happy ſtate,
Favour'd of heav'n ſo highly, to fall off
From their Creator, and tranſgreſs his will,
For one reſtraint, lords of the world beſides?
Who firſt ſeduc'd them to that foul revolt?
Th' infernal ſerpent; he it was, whoſe guile,
Stir'd up with envy and revenge, deceiv'd
The mother of mankind, what time his pride
Had caſt him out from heav'n, with all his hoſt
Of rebel-angels; by whoſe aid aſpiring

ỳ 38. *Angels.*] All the modern languages of Europe borrow this word *angel* from the Greek, *i. e. a meſſenger*; and the Hebrew *Malachi* ſignifies the ſame; becauſe theſe celeſtial beings are the meſſengers of God. It denotes their office rather than their nature. In other words, they are called *ſpirits*, *miniſters*, *gods*, *ſons of God*, *thrones*, &c. Angels are pure, intellectual, ſpiritual beings, more noble by far than man, the glory and perfection of the creation; of all creatures they come neareſt to the eternal Father of ſpirits, in

To ſet himſelf in glory' above his peers,
He truſted to have equall'd the Moſt High,
If he oppos'd; and with ambitious aim
Againſt the throne and monarchy of God
Rais'd impious war in heav'n, and battle proud,
With vain attempt. Him the almighty power
Hurl'd headlong flaming from th' ethereal ſky,
With hideous ruin and combuſtion, down
To bottomleſs perdition, there to dwell
In adamantine chains and penal fire,
Who durſt defy th' Omnipotent to arms.
Nine times the ſpace that meaſures day and night
To mortal men, he with his horrid crew
Lay vanquiſh'd, rolling in the fiery gulf,
Confounded though immortal: but his doom
Reſerv'd him to more wrath; for now the thought
Both of loſt happineſs and laſting pain
Torments him. Round he throws his baleful eyes,
That witneſs'd huge affliction and diſmay
Mix'd with obdurate pride and ſtedfaſt hate:
At once, as far as angels ken, he views
The diſmal ſituation waſte and wild;
A dungeon horrible on all ſides round
As one great furnace flam'd, yet from theſe flames
No light, but rather darkneſs viſible
Serv'd only to diſcover ſights of woe,
Regions of ſorrow, doleful ſhades, where peace

their ſpiritual nature and vaſt perfections, which the Almighty makes uſe of as his ſervants, to execute his orders through the whole creation, although he ſtands in no need of their ſervices. Angels of the preſence; and ſo they are called *Shinan*, i. e. *ſecond*; becauſe they are ſecond, or next to God, *Pſal.* lxviii. 17. Here, Satan, who had once been an holy, but is now an apoſtate and rebellious angel.

And reſt can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning ſulphur unconſum'd:
Such place eternal juſtice had prepar'd
For thoſe rebellious, here their pris'on ordain'd
In utter darkneſs, and their portion ſet
As far remov'd from God and light of heav'n,
As from the centre thrice to th' utmoſt pole.
O how unlike the place from whence they fell!
There the companions of his fall, o'erwhelm'd
With floods and whirlwinds of tempeſtuous fire,
He ſoon diſcerns; and welt'ring by his ſide
One next himſelf in pow'r, and next in crime,
Long after known in Paleſtine, and nam'd

℣ 74. *Centre*;] *Fr. Ital. Span. Lat.* from the *Gr.* i. e. *a point*; an aſtronomical term; the middle point of a circle. Here, the middle point of the earth; *i. e.* three times as far from heaven as the two poles are diſtant from the equator; which is a vaſt diſtance indeed.

Ibid. *Pole.*] *Fr. Lat. Gr.* i. e. *turning round*; an aſtronomical term; the two ends of an imaginary circle, on which aſtronomers ſay the world turns round from eaſt to weſt daily. The poles are two, the *artic* or north pole, and the *antartic* or ſouth pole.

℣ 80. *Paleſtine.*] *Heb.* i. e. *ſprinkled with duſt and ſand*; becauſe it is a very dry land; a country of Aſia upon the Mediterranean ſea. It was called, 1. *Canaan*, from Canaan the ſon of Ham. 2. *Philiſtæa*, or *Paleſtine*, from a mighty people deſcended from Mizraim, another of his ſons, *Gen.* x. 14. who inhabited ſome part of it. 3. *The land of promiſe*, becauſe God promiſed to give it to Abraham and his poſterity for an inheritance. 4. *Judea*, from Judah, whoſe offſpring had it long in poſſeſſion. And, 5. *The Holy Land*; becauſe it was honoured with God's extraordinary preſence, worſhip, mercies, bleſſings, miracles, above all countries upon earth, and with the nativity, life, actions, and doctrine of the holy Jeſus and his apoſtles. The Jews expelled the Philiſtines for their abominable idolatry and other

Beël-zebub. To whom th' arch-enemy,
And thence in heav'n call'd Satan, with bold words
Breaking the horrid ſilence, thus began.

If thou beeſt he; but O how fall'n! how chang'd
From him, who in the happy realms of light,
Cloth'd with tranſcendent brightneſs, didſt outſhine
Myriads though bright! if he whom mutual league,
United thoughts and counſels, equal hope
And hazard in the glorious enterpriſe,
Join'd with me once, now miſery hath join'd
In equal ruin: into what pit thou ſeeſt
From what height fall'n, ſo much the ſtronger prov'd
He with his thunder: and till then who knew
The force of thoſe dire arms? Yet not for thoſe,
Nor what the potent victor in his rage
Can elſe inflict, do I repent or change,
Though chang'd in outward luſtre, that fix'd mind,

crimes; the Romans demoliſhed thoſe; the Saracens and Turks have been maſters of it theſe thouſand years paſt. Obs. That though idolatry was practiſed all the world over, yet our author mentions this nation in particular, becauſe the idols hereafter deſcribed were chiefly worſhipped in it.

℣ 81. *Beël-zebub*,] *Baal-zebub*, or *Bel-zebub*, *Heb.* i. e. *the lord of flies*; either becauſe the people believed that he drove away and deſtroyed flies, which very much infeſted them, or becauſe multitudes of theſe vermin ſwarmed about the blood of the ſacrifices offered to him. He was worſhipped firſt at Babylon, and then every where, but chiefly by the people of Ekron, 2 *Kings* i. 2. Here it is the name of one grand prince of the devils, and next to Satan; our Saviour calls him, *the prince of the devils*, *Matth.* xii. 24.

℣ 82. *Satan.*] *Heb.* i. e. *the adverſary*; the very prince of all devils. As there are different orders and degrees of the holy angels, ſo there are ſtill among the wicked ones; their chief prince is called *Satan*, *Bel-zebub*, the *old Serpent*, &c.: for as every good angel is not a Michael, or a Gabriel, ſo every devil is not a Satan, a Lucifer, *&c.*; and a kingdom is aſcribed to him, *Matth.* xii. 26. *Eph.* ii. 2.

And high diſdain from ſenſe of injur'd merit,
That with the Mightieſt rais'd me to contend;
And to the fierce contention brought along
Innumerable force of ſpirits arm'd,
That durſt diſlike his reign, and me preferring,
His utmoſt pow'r with adverſe pow'r oppos'd
In dubious battle on the plains of heaven,
And ſhook his throne. What though the field be loſt?
All is not loſt; th' unconquerable will,
And ſtudy of revenge, immortal hate,
And courage never to ſubmit or yield,
And what is elſe not to be overcome;
That glory never ſhall his wrath or might
Extort from me. To bow and ſue for grace
With ſuppliant knee, and deify his power,
Who from the terror of this arm ſo late
Doubted his empire; that were low indeed,
That were an ignominy' and ſhame beneath
This downfall: ſince by fate the ſtrength of gods
And this empyreal ſubſtance cannot fail;
Since through experience of this great event
In arms not worſe, in foreſight much advanc'd,
We may with more ſucceſsful hope reſolve
To wage by force or guile eternal war,
Irreconcileable to our grand foe,
Who now triumphs, and in th' exceſs of joy
Sole reigning holds the tyranny of heaven.
So ſpake th' apoſtate angel, though in pain;

℣ 116. *Fate.*] *Fr. Lat.* i. e. *the ſpeech or decree of God*; a word much uſed by the Stoics, and other Heathen philoſophers, for the providence of God; the eternal and unchangeable courſe of things, the unalterable law of nature, deſtiny.

Vaunting aloud, but rack'd with deep deſpair:
And him thus anſwer'd ſoon his bold compeer.
O Prince, O chief of many throned powers,
That led th' imbattel'd Seraphim to war
Under thy conduct, and in dreadful deeds
Fearleſs, endanger'd heav'n's perpetual King,
And put to proof his high ſupremacy,
Whether upheld by ſtrength, or chance, or fate;
Too well I ſee, and rue the dire event,
That with ſad overthrow and foul defeat
Hath loſt us heav'n, and all this mighty hoſt
In horrible deſtruction laid thus low,
As far as gods and heav'nly eſſences
Can periſh: for the mind and ſpi'rit remains
Invincible, and vigour ſoon returns,
Though all our glory extinct, and happy ſtate
Here ſwallow'd up in endleſs miſery.
But what if he our conqu'ror (whom I now
Of force believe almighty, ſince no leſs
Than ſuch could have o'erpower'd ſuch force as ours)
Have left us this our ſpi'rit and ſtrength entire
Strongly to ſuffer and ſupport our pains,
That we may ſo ſuffice his vengeful ire,
Or do him mightier ſervice as his thralls
By right of war, whate'er his buſineſs be

℣ 128. *Powers.*] *Fr.* from the *Lat.* ſuch angels as have ability, authority, might and force in heaven. Here, ſuch princes among the fallen angels who ſtill retained that high order among themſelves, which they had before their fall.

℣ 129. *Seraphim*] and *Seraph*; *Heb.* i. e. *burning and flaming like fire*, to ſhew the vaſt love and zeal of thoſe bleſſed ſpirits to God. In ſcripture this word denotes holy angels of the firſt order of the celeſtial hierarchy. Here, Satan, who had been one of that high and happy order.

Here in the heart of hell to work in fire,
Or do his errands in the gloomy deep;
What can it then avail, though yet we feel
Strength undiminiſh'd, or eternal being
To undergo eternal puniſhment?
Whereto with ſpeedy words th' arch-fiend reply'd.
Fall'n Cherub, to be weak is miſerable
Doing or ſuffering: but of this be ſure,
To do ought good never will be our taſk,
But ever to do ill our ſole delight,
As bei'ng the contrary to his high will
Whom we reſiſt. If then his providence
Out of our evil ſeek to bring forth good,
Our labour muſt be to pervert that end,
And out of good ſtill to find means of evil;
Which oft-times may ſucceed, ſo as perhaps
Shall grieve him, if I fail not, and diſturb
His inmoſt counſels from their deſtin'd aim.
But ſee the angry victor hath recall'd
His miniſters of vengeance and purſuit
Back to the gates of heav'n: the ſulphurous hail
Shot after us in ſtorm, o'erblown, hath laid
The fiery ſurge, that from the precipice
Of heav'n receiv'd us falling; and the thunder,
Wing'd with red lightning and impetuous rage,
Perhaps hath ſpent his ſhafts, and ceaſes now

ỳ 157. *Cherub,*] in the ſingular number, and *Cherubim* in the plural, Heb. *i. e. fulneſs of knowledge*; angels of the firſt order, firſt mentioned *Gen.* iii. 24. They were repreſented in the tabernacle and temple in human ſhape, with two wings, *Exod.* xxv. 18. 2 *Chron.* iii. 10.

ỳ 170. *Miniſters.*] *Fr. Lat. ſervants.* Here, the executioners of God's vengeance upon theſe rebels: the holy angels. See *Pſal.* ciii. 20.

To bellow through the vaſt and boundleſs deep.
Let us not ſlip th' occaſion, whether ſcorn,
Or ſatiate fury yield it from our foe.
Seeſt thou yon' dreary plain, forlorn and wild,
The ſeat of deſolation, void of light,
Save what the glimmering of theſe livid flames
Caſts pale and dreadful? Thither let us tend
From off the toſſing of theſe fiery waves;
There reſt, if any reſt can harbour there;
And reaſſembling our afflicted powers,
Conſult how we may henceforth moſt offend
Our enemy, our own loſs how repair,
How overcome this dire calamity,
What reinforcement we may gain from hope,
If not, what reſolution from deſpair.

Thus Satan talking to his neareſt mate
With head uplift above the wave, and eyes
That ſparkling blaz'd, his other parts beſides
Prone on the flood, extended long and large
Lay floating many a rood, in bulk as huge
As whom the fables name of monſtrous ſize,
Titanian, or Earth-born, that warr'd on Jove,

℣ 198. *Titanian,*] like to *Titan*, *Lat. Gr.* from the *Heb.* i. e. *earth*, or *mud*. The fable is thus; Titan was the elder brother of Saturn; he gave the right of inheritance to him, upon condition that none of his male children ſhould live, ſo the government ſhould return to him and his iſſue. But finding that Jupiter, Neptune, and Pluto were brought up ſecretly, he with his ſons made war upon Saturn, took him, his wife and children priſoners, until Jupiter came to age, who defeated Titan with his thunderbolts, and puniſhed the Titans in hell and other places. The truth of this ſtory is taken from the old giants, the builders of Babel, *Gen.* xi. 2. The giants' war is deſcribed by the poets with all might, terror, and greatneſs; but our author has beautiful-

Briareos or Typhon, whom the den
By ancient Tarſus held, or that ſea-beaſt
Leviathan, which God of all his works
Created hugeſt that ſwim th' ocean-ſtream:
Him haply ſlumb'ring on the Norway foam

ly improved it here and in his Sixth Book, in the ſuppoſed war of the fallen angels againſt God.

℣ 199. *Typhon,*] or *Typheus*; Heb. and Phœnic. *i. e. an inundation*, Gr. *i. e. an inflammation* or *ſmoking*; becauſe he was thunder-ſtruck by Jupiter. A monſtrous giant, half man half ſerpent. His head, they ſay, reached to heaven, his hands from one end of the earth to the other, and he blew fire out of his mouth. Theſe two were the chief of the giants. In the war with the gods they heaped mountains upon mountains, and battered heaven with huge rocks and iſlands plucked out of the ſea; Jupiter ſtruck him with thunderbolts, and laid him under mount Ætna. By this fable they meant the winds which blow from one end of heaven to the other, and from it to the earth; Jupiter's conquering him ſignifies, that the ſun moderates and tempers the winds.

℣ 200. *Tarſus.*] In a cave near this city Typhon was buried, according to ſome authors, whom our author follows; but others ſay, it was under mount Ætna. Strabo ſays, that Anchiale and Tarſus were built by Sardanapalus the laſt emperor of the Aſſyrian monarchy, about *A. M.* 3242, both in one day; and that Tarſus excelled Athens, Alexandria, and Rome, for polite literature.

Ibid. *Tarſus.*] *Lat. Gr.* from the *Heb.* i. e. *ſearched*, or *found out*; the chief city of Cilicia, in the Leſſer Aſia, upon the river Cydnus, founded by Tarſhiſh, the ſecond ſon of Javan, *Gen.* x. 4. now called *Teraſſe* and *Tarſis*, about 304 miles from Jeruſalem towards the north. It is famous for the flight of Jonas the prophet, for being the birth-place of St Paul, and many other learned men.

℣ 201. *Leviathan.*] *Lat. Gr.* from the *Heb.* i. e. *a heap of ſerpents*; as if many ſerpents were gathered together into one, to make up that one huge creature. Some take it to be the whale, but the whale hath no ſcales; others the crocodile or alligator. It is beautifully deſcribed, *Job* xli. 15.

℣ 203. *Norway.*] *Sax.* i. e. *the north way*; a country on the north of Europe, about 1300 miles in length, and 260 in breadth. Here, the German ocean, which waſheth Nor-

The pilot of ſome ſmall night-founder'd ſkiff
Deeming ſome iſland, oft, as ſeamen tell,
With fixed anchor in his ſcaly rind
Moors by his ſide under the lee, while night
Inveſts the ſea, and wiſhed morn delays:
So ſtretch'd out huge in length the arch-fiend lay
Chain'd on the burning lake: nor ever thence
Had ris'n, or heav'd his head, but that the will
And high permiſſion of all-ruling Heaven
Left him at large to his own dark deſigns;
That with reiterated crimes he might
Heap on himſelf damnation, while he ſought
Evil to others; and enrag'd might ſee
How all his malice ſerv'd but to bring forth
Infinite goodneſs, grace and mercy ſhewn
On man by him ſeduc'd; but on himſelf
Treble confuſion, wrath and vengeance pour'd.
Forthwith upright he rears from off the pool
His mighty ſtature; on each hand the flames
Driv'n backward ſlope their pointing ſpires, and roll'd
In billows, leave i' th' midſt a horrid vale.
Then with expanded wings he ſteers his flight
Aloft, incumbent on the duſky air,
That felt unuſual weight; till on dry land
He lights, if it were land that ever burn'd
With ſolid, as the lake with liquid fire;
And ſuch appear'd in hue, as when the force
Of ſubterranean wind tranſports a hill

way, Greenland, and Iceland. The whales live in theſe cold northern ſeas, and alſo in the cold coaſt of Patagonia, near the Streights of Magellan, in great abundance, but rarely in the warm, becauſe of their exceſſive fatneſs; for they would melt and be parboiled in hot waters.

Torn from Pelorus, or the ſhatter'd ſide
Of thund'ring Ætna, whoſe combuſtible
And fuel'd intrails thence conceiving fire,
Sublim'd with mineral fury, aid the winds,
And leave a ſinged bottom all involv'd
With ſtench and ſmoke: ſuch refting found the ſole
Of unbleſs'd feet. Him follow'd his next mate,
Both glorying to have 'ſcap'd the Stygian flood
As gods, and by their own recover'd ſtrength,
Not by the ſufferance of ſupernal power.
Is this the region, this the ſoil, the clime,

℣ 232. *Pelorus.*] *Lat. Gr. Heb.* and *Phœn.* i. e. *a pilot*; or *Gr.* from Pelorus, an African pilot, whom, they ſay, Hannibal ſlew and buried, ſuppoſing he had betrayed him; but finding his miſtake, he erected a ſtatue for him in a high place near the ſea, which he called *Pelorus*. It is one of the three promontories of Sicily, on the north ſide, about a mile and a half from Italy, now called *Capo di Faro*, Ital. *i. e. the cape of the light-houſe*. But here it is taken for the whole iſland of Sicily, which is very ſubject to earthquakes.

℣ 233. *Ætna.*] *Lat. Gr.* from the *Heb. Attuna*, i. e. *a furnace, chimney*; or *ætuna*, i. e. *a miſt*; becauſe of the perpetual ſmoke aſcending from the top of it. Pindar, an ancient Greek poet, calls it *a celeſtial column*, from its height, being the higheſt mountain there; on the top of it may be ſeen all the iſland, and to Africa. A volcano or burning mountain on the eaſt ſide of Sicily, about ſix miles in compaſs, 100 feet perpendicular, and a mile of aſcent, which always caſts up ſmoke, flames, aſhes, and ſometimes great ſtones, liquid metal and ſulphur, which devour all things before it. This mountain has burnt above 3000 years paſt, but is not in the leaſt conſumed; it hath ſnow upon the top, vineyards and fruitful paſtures on the ſides, and at the bottom. It hath had nine terrible eruptions that we know of; the moſt dreadful were in *A. D.* 1538, 1669, and 1693. It is now called *Gibello* by the Arabs, *i. e. the mountain*, by way of eminence. Beſides this there are divers other volcanoes in Europe, Aſia, Africa, and America, which are cauſed by the abundance of ſulphur in their bowels.

Said then the loſt arch-angel, this the ſeat
That we muſt change for heav'n, this mournful gloom
For that celeſtial light? Be' it ſo, ſince he
Who now is ſov'reign can diſpoſe and bid
What ſhall be right: fartheſt from him is beſt,
Whom reas'on hath equall'd, force hath made ſupreme
Above his equals. Farewell happy fields,
Where joy for ever dwells: hail horrors, hail
Infernal world, and thou profoundeſt hell
Receive thy new poſſeſſor; one who brings
A mind not to be chang'd by place or time.
The mind is its own place, and in itſelf
Can make a heav'n of hell, a hell of heav'n.
What matter where, if I be ſtill the ſame,
And what I ſhould be, all but leſs than he
Whom thunder hath made greater? Here at leaſt
We ſhall be free; th' Almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign ſecure; and in my choice
To reign is worth ambition, though in hell:
Better to reign in hell, than ſerve in heav'n.
But wherefore let we then our faithful friends,
Th' aſſociates and copartners of our loſs,
Lie thus aſtoniſh'd on th' oblivious pool,
And call them not to ſhare with us their part
In this unhappy manſion, or once more
With rallied arms to try what may be yet
Regain'd in heav'n, or what more loſt in hell?
So Satan ſpake, and him Beëlzebub

℣ 243. *Arch-angel.*] *Gr.* i. e. *an arch or principal angel*, who has power over others. See *Dan.* viii. 16. *Luke* i. 19. *Rev.* xii. 7. Here, Satan: and probably he is the only archangel that is out of heaven.

Thus anſwer'd. Leader of thoſe armies bright,
Which but th' Omnipotent none could have foil'd,
If once they hear that voice, their livelieſt pledge
Of hope in fears and dangers, heard ſo oft
In worſt extremes, and on the perilous edge
Of battle when it rag'd, in all aſſaults
Their ſureſt ſignal, they will ſoon reſume
New courage and revive, though now they lie,
Grovelling and proſtrate on yon lake of fire,
As we erewhile, aſtounded and amaz'd,
No wonder, fall'n ſuch a pernicious height.
He ſcarce had ceas'd when the ſuperior fiend
Was moving tow'rd the ſhore; his pond'rous ſhield,
Ethereal temper, maſſy, large, and round
Behind him caſt; the broad circumference
Hung on his ſhoulders like the moon, whoſe orb
Through optic glaſs the Tuſcan artiſt views

ỳ 288. *Tuſcan.*] One of the Tuſci or Hetruſci; the antient people of Tuſcany in Italy, that came from Phœnicia, but Juſtin ſays from Lydia, *lib.* 20. The Latins had long wars with them, and at laſt conquered them under Servius Tullus, the ſixth king of Rome. It is now a fine country, ſubject to the Grand Duke of Tuſcany, in extent about 144 miles. It was called *Hetruria*, now *Tuſcany*, and the people *Tuſcans* or *Hetrurians.*

Ibid. *Artiſt.*] *Fr. Lat. One that is ſkill'd in any art or ſcience*; Milton means Galilæo Galilæi, an excellent aſtronomer, and native of Florence, the capital of Tuſcany, chief philoſopher and mathematician to the Grand Duke of Tuſcany, who invented thoſe glaſſes, whereby he diſcovered ſpots in the ſun; mountains, rivers, *&c.* in the moon; the nature of the Milky-way; the various appearances of Saturn; many new ſtars about Orion and Cancer; and 62,500 ſtars, whereof 63 only appeared to the bare eye. For theſe uſeful diſcoveries he was impriſoned five years by the inquiſition, condemned be Pope Urban VIII. forced to recant at 60, and died at 78 years of age, *A. D.* 1642. But that firſt invention was owing to Roger Bacon, fellow of Martin-

At evening from the top of Feſolé,
Or in Valdarno, to deſcry new lands,
Rivers or mountains in her ſpotty globe.
His ſpear, to equal which the talleſt pine
Hewn on Norwegian hills, to be the maſt
Of ſome great ammiral, were but a wand,
He walk'd with to ſupport uneaſy ſteps
Over the burning marle, (not like thoſe ſteps
On heaven's azure), and the torrid clime
Smote on him ſore beſides, vaulted with fire.
Nathleſs he ſo endur'd, till on the beach
Of that inflamed ſea he ſtood, and call'd
His legions, angel-forms; who lay intranc'd
Thick as autumnal leaves that ſtrow the brooks
In Vallambroſa, where th' Etrurian ſhades
High over-arch'd imbow'r; or ſcatter'd ſedge
Aflote, when with fierce winds Orion arm'd

college of Oxford, long before Galilæo. And others aſcribe it to Mr James Metius of Amſterdam. But Galilæo brought it to vaſt perfection.

℣ 289. *Feſolæ.*] Vulg. *Fieſſole* and *Fiezzole*; called *Feſſalæ* by Tit. Livius, Pliny and Silius Italicus. It was an antient city of Tuſcany near Florence, the reſidence of the Tuſcan augurs, who taught the old Romans their ſuperſtitious divinations, ſacrifices, *&c.* Here the great Galilæo reſided, and made his aſtronomical obſervations from the top of the towers thereof.

℣ 290. *Valdarno.*] *Ital.* from the *Lat.* i. e. *the valley on the river Arnus.* It is a fruitful vale on the river Arno, which runs through Tuſcany and by Florence into the Tuſcan ſea.

℣ 303. *Vallombroſa.*] *Ital. Lat.* i. e. *a ſhady valley*; a fruitful and pleaſant valley in Tuſcany, full of ſhades and fruitful trees.

Ibid. *Etrurian.*] *Hetruria, Thuſcia*, or *Tuſcia*, Lat.; the great dukedom of Tuſcany.

℣ 305. *Orion.*] *Lat.* from the *Gr.* i. e. *urine*, or *tempeſt.* An aſtron. term. It is a ſouthern conſtellation of 30 ſtars, riſing on the 9th of March, and ſetting in November; and bring-

Hath vex'd the Red-ſea coaſt, whoſe waves o'erthrew
Buſiris and his Memphian chivalry,
While with perfidious hatred they purſu'd
The ſojourners of Goſhen, who beheld
From the ſafe ſhore their floating carcaſes
And broken chariot-wheels: ſo thick beſtrown

eth ſtorms and rain with it. See *Job* ix. 9. *Amos* v. 8. Some call Orion the god of the winds.

ỳ 306. *Red ſea.*] *Heb.* It is ſo called from Eſau or Edom, becauſe of the red-coloured pottage which he purchaſed of Jacob; for his dominions lay along that ſea, and from him the country was called *Idumea*, i. e. *red:* and ſo the old Egyptians called it *Rythra*, i. e. *red*, which the Greeks turned into *Erythra* or *Erythras*, and the Latins into *mare Erythræum*, i. e. *the Red ſea*. But in the Hebrew it is called *Suph*, i. e. *the ſea of ſedge*, or *weeds*, which grow and float upon it in abundance. This ſea parts Egypt from Arabia, and therefore it is called alſo the *Arabian gulf*.

ỳ 307. *Buſiris.*] *Lat.* from the *Gr.* i. e. *a manager of oxen*; becauſe he butchered men like oxen: a cruel tyrant of Egypt in the time of Moſes, who under a pretence of entertaining ſtrangers, ſacrificed them upon his altars. He built the famous city of Zoan or Tanais, and made it the ſeat of his kingdom. This fable ſignifies that Pharaoh who put the Iſraelites to a very hard ſlavery like oxen; for which Hercules, the true Moſes, deſtroyed him and all his attendants in the Red ſea. Some call him *Amenophis*, but others *Cenchres*.

Ibid. *Memphian.*] Of or belonging to Memphis; *Heb.* i. e. *a populous country*, or *great city*. In Hebrew it is called *Moph* and *Noph*, which the Greeks turned into *Memphis*. This great city was built, as ſome ſay, a little before the flood; and being afterwards repaired and enlarged, it became the royal city of Egypt, till the time of the Ptolemies, who reſided at Alexandria, becauſe it was built by Alexander the Great. It was a great city, ſeven leagues in circuit, becauſe in length of time four cities became one, and ſtood on the weſt ſide of the Nile. It was deſtroyed by the Arabs, as the prophets foretold; and out of its ruins they built another on the other ſide of the river, called *Alcair*, *Heb.* i. e. *the city*; which the French call *Grand Cairo*, i. e. *the great city*. Here it is taken for the whole people of Egypt, in the days of Buſiris.

Abject and loſt lay theſe, covering the flood
Under amazement of their hideous change.
He call'd ſo loud, that all the hollow deep
Of hell reſounded. Princes, potentates,
Warriors, the flow'r of heav'n, once yours, now loſt,
If ſuch aſtoniſhment as this can ſeize
Eternal ſpi'rits; or have ye chos'n this place
After the toil of battle to repoſe
Your wearied virtue, for the eaſe you find
To ſlumber here, as in the vales of heaven?
Or in this abject poſture have ye ſworn
To' adore the conqueror? who now beholds
Cherub and ſeraph rolling in the flood
With ſcatter'd arms and enſigns, till anon
His ſwift purſuers from heav'n-gates diſcern
Th' advantage, and deſcending tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf.
Awake, ariſe, or be for ever fall'n.

They heard, and were abaſh'd, and up they ſprung
Upon the wing; as when men wont to watch
On duty, ſleeping found by whom they dread,
Rouſe and beſtir themſelves ere well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their general's voice they ſoon obey'd

℣ 315. *Princes.*] *Fr. Ital. Span. Dut. Lat.* i. e. *thoſe who take the firſt place*; governors, chiefs, ring-leaders, principal or moſt excellent perſons in a kingdom. Sovereign angels, who have the ſuperintendence over princes upon earth, *Dan.* x. 21. Here, the chiefs among the devils, *Dan.* x. 13. 20.

Ibid. *Potentates.*] *Fr. Ital. Lat.* i. e. *mighty ones*; governors, rulers of nations. Here, ſome grandees among them.

Innumerable. As when the potent rod
Of Amram's ſon, in Egypt's evil day,
Wav'd round the coaſt, up call'd a pitchy cloud
Of locuſts, warping on the eaſtern wind,

℣ 339. *Egypt.*] *Lat.* from the *Gr.* i. e. *the land of the Ægopti, Cophti,* and *Copti,* from Coptus the capital of Thebais, a city mentioned by Strabo and Plutarch; or from Cobtim, the people and firſt king that ſettled in that country, and of the poſterity of Ham; or from Ægyptus, the brother of Danaus, and an antient king of it. This monarchy laſted 1300 years till Alexander the Great. In the Old Teſtament it is called the land of Ham and Mizraim. (Mizraim ſignifies afflictions, and is a prediction of the tribulations the people of God were afterwards to ſuffer there.) The Greeks call it *Egyptos,* q. *Ge Coptoon,* and *Chamia* or *Chemia,* i. e. *the land of the Copti,* and *of Cham*; the Turks and Arabs call it *Mizri* and *Miſr* to this day. An antient and fertile kingdom of Africa, having Ethiopia on the ſouth, the Red ſea and iſthmus of Suez on the eaſt, the Mediterranean ſea on the north, and the deſarts of Lybia on the weſt. It is about 650 miles in length, 310 miles in breadth. It was peopled ſoon after the deluge, had kings in the days of Abraham, *Gen.* xii. 10. celebrated for the great ſkill of the people in polite literature. Nebuchadnezzar vanquiſhed it; Cambyſes brought it into the power of the Perſians, *A. M.* 3479.; then it fell into the hands of the Greeks for 300 years. The Romans reduced it into a province, and called it *Auguſta,* who held it for 313 years. The Saracens, then the Mamalucs, and at laſt the Turks became maſters of it. There is little rain, but the overflowing of the Nile yearly renders it very fertile: ſo that it was always a granary to Canaan, Arabia, Greece, and Rome, and is now to Conſtantinople; though ſometimes there have been famines there. The harveſt is in our March and April. The evil day of Egypt was under the ten plagues mentioned *Exod.* vii. viii. ix. x. xi. and xii.

℣ 341. *Locuſts.*] *Ital. Lat.* q. *loca uſtans,* i. e. *burning,* or *laying places waſte.* They are miſchievous flies, like graſhoppers, that deſtroy the graſs, corn, and fruits, where-ever they go; very common in Egypt, Africa, and other hot countries; they live about five months only: but theſe were extraordinary, both for their number and the end for which they were ſent; the ninth plague of Egypt, ſent by God to humble that proud tyrant. Pliny reckons 30 ſorts of them;

That o'er the realm of impious Pharaoh hung
Like night, and darken'd all the land of Nile:
So numberleſs were thoſe bad angels ſeen
Hovering on wing under the cope of hell,

ſome are three feet long, which the Jews, Arabs, Africans, and Americans do eat, ſee *Mat.* iii. 4. *Cockburn's journey*, p. 58. ſays, a whole city in Africa was laid waſte by them: they deſtroyed part of Germany, *A. D.* 852. To thoſe Milton reſembles the fallen angels for the vaſt multitudes of them; for they come in clouds, about 18 miles in length, and 12 miles in breadth, which eclipſe the ſun, darken the air, cover the earth, make a ſad ſtench when they die, and are exactly deſcribed, *Exod.* x. 5. *Prov.* xxx. 27. and *Joel* ii. 2, 20.

℣ 342. *Pharaoh.*] *Old Egypt.* i. e. *a crocodile*; for the people worſhipped that creature out of fear. Joſephus tranſlates it a *king*. Pharaoh was the common name of their kings from the beginning to the conqueſt of Alexander the Great, for 1660 years, under forty-ſeven kings; as that of *Abimelech*, *Heb.* i. e. *my father the king*, among the Philiſtines; Auguſtus and Cæſar was among the Romans; yet many of them had proper names, as Seſoſtris, So, Neco, Ophra, *&c.* After Alexander twelve princes reigned, who were called *Ptolemy*, *Gr.* i. e. *warlike*, for 300 years; and *Cleopatra*, *Gr.* i. e. *the glory of the country*. She was vanquiſhed by Julius Cæſar, *A. M.* 3974, and then Egypt fell into the hands of the Romans. This king's proper name was Rameſes Miamum; who came to the crown fifty-eight years after the death of Joſeph, and was called *Buſiris* by the Greeks.

℣ 343. *Nile.*] *Old Egypt.* or contracted from *Nahal*, *Heb.* i. e. *the river*; for that language came near to the Hebrew, and in the Old Teſtament it is called *Nahal Mizzam*, i. e. *the river of the Egyptians*; becauſe it is the chief and only river there; from which the Greeks and the Targum call it *Nilos*. It is uſual in many countries to call their chief river ſo. Thus the Ganges in India, thus *Meſchàcebe* (which the French call *Miſſiſippe*) from *Cebe*, i. e. *the river*, and *Meſcha*, i. e. *the great*; *the great river*. The Nile is alſo called *Sebor*, Joſh. xiii. 3. from thence the Ethiopians named it *Shicri*, *Shihri*, and *Siris*, till it paſſes into the confines of Egypt and the laſt cataract. Theſe words are of the ſame ſignification in the Ethiopic, and ſignify *black*; becauſe the waters of it are black and turbid. It is the nobleſt river in all Africa, riſing in

'Twixt upper, nether, and ſurrounding fires;
Till, as a ſignal giv'n, th' uplifted ſpear
Of their great ſultan waving to direct
Their courſe, in even balance down they light
On the firm brimſtone, and fill all the plain;
A multitude, like which the populous north
Pour'd never from her frozen loins, to paſs
Rhene or the Danaw, when her barbarous ſons

and running through Ethiopia from ſouth to north; it divides Egypt in the middle, waters it all over once a-year, *viz.* June, July, Auguſt, and part of September, and diſcharges itſelf into the Mediterranean ſea, at ſeven mouths formerly, ſee *Iſa.* xi. 15. but only two of them are navigable at this time, one at Damietta, and another at Roſetta; the other five being ſmall ones, filled up with ſands or artificial canals, after a long courſe of 1000 German miles, and 4000 Engliſh. The ſpring of it was unknown to the antients, even to a proverb.——Alexander the Great conſulted the oracle of Jupiter Ammon to find it; Seſoſtris and Ptolemy, kings of Egypt, ſought for it in vain; and Julius Cæſar ſaid, he would give over the purſuit of the civil wars, if he was ſure to find it. But now it is known to be in a plain at the foot of a mountain in Abyſſinia, ſurrounded with high mountains, from two fountains about the wideneſs of a cart-wheel, thirty paces diſtant, whoſe bottoms are ſixteen or ſeventeen foot deep. Theſe ſources the Ethiopians call *Abain* and *Saccahela*, i. e. *the father of the waters.* The old inhabitants worſhipped the Nile: Pharaoh paid his devotions to it every morning; and there Moſes addreſſed him ſo frequently during the ten plagues: they dedicated a magnificent temple to it in Memphis, with many prieſts and rites, becauſe they thought it was the ſole cauſe of all their plenty. But Conſtantine demoliſhed it, and diſperſed the prieſts; whereat the poor infidels made grievous lamentations, ſaying, the river would deſert them for ever. It overflows ſome parts of Ethiopia, and all Egypt every year; which is cauſed by vaſt ſnow and rains falling upon theſe mountains of Ethiopia, which being melted by the heat of the ſun, render the adjacent countries moſt fruitful; other rivers do the like.

℣ 353. *Rhene,*] or *Rhine*; *Teut.* i. e. *pure*; becauſe of the clearneſs of the waters; or *Gr.* i. e. *the flood*, or *river*; be-

Came like a deluge on the ſouth, and ſpread
Beneath Gibraltar to the Lybian ſands.
Forthwith from every ſquadron and each band
The heads and leaders thither haſte, where ſtood
Their great commander; godlike ſhapes, and forms
Excelling human, princely dignities,
And pow'rs that erſt in heaven ſat on thrones;

cauſe it is a vaſt one. A large river in Germany, riſing in the Alps, parts France and Germany, and after a long courſe of 1000 miles, throws itſelf into the German ocean, in two large mouths near the Briel; therefore Virgil calls it *Bicornis*, i. e. *having two horns*, or *paſſages*.

Ibid. *Danaw*,] *Danow*, *Danube*, and by the natives *Tonaw*, *Teut.* i. e. *thunder*; becauſe of the thundering noiſe of its rapid current and three grand cataracts. Or *Danubius*, *Lat.* q. *Danivius*, i. e. *ſnowy*, from the abundance of ſnow that falls upon the adjacent mountains, and ſwells the river; or from *Danai*, an ancient people that are ſaid to have dwelt thereabouts. A grand river in Europe; it riſeth in Suaben, runs through Germany, Bavaria, Auſtria, Hungary, Bulgaria, *&c.* into the Euxine ſea in ſix or ſeven mouths, (but only two are navigable), after a courſe of near 2000 miles, wherein it receives ſixty other rivers, whereof thirty are navigable. It is very broad, and 200 feet deep in divers places, and abounds with many large iſlands and villages. At the confines of Illyricum it changes its name, and for 400 miles is called the *Iſter*, q. *Eſter*, contracted from *Eſtreon*, i. e. *the flood*, or *river*, as I think, for I cannot find the original derivation in any author. Dionyſius calls it the *ſacred Iſter*. The country thereabout is called *Iſtria*, and the people *Iſtri*.

℣ 355. *Gibralter.*] Arab. *Jibil Tharek*, i. e. *The mountain of Tharek*, captain of the Moors, *A. D.* 718. when from Africa they invaded Spain, and pitched firſt upon that promontory, which is upon the mouth of the ſtreights between Spain and Africa. Theſe ſtreights were formerly called *the Streights of Hercules*, and *of Gades*. From that time the Moors poſſeſſed Spain 760 years, 'till 900,000 of them were expelled by Ferdinand and Iſabella, *A. D.* 1492. But the Mooriſh is ſtill ſpoken in ſome parts of it, and many of their cuſtoms and ſavage diſpoſitions continue in the blood of the Spaniards to this day.

Though of their names in heav'nly records now
Be no memorial, blotted out and ras'd,
By their rebellion, from the books of life.
Nor had they yet among the ſons of Eve
Got them new names; till wand'ring o'er the earth,
Through God's high ſufferance for the tri'al of man,
By falſities and lies the greateſt part
Of mankind they corrupted to forſake
God their Creator, and th' inviſible
Glory of him that made them to transform
Oft to the image of a brute, adorn'd
With gay religions full of pomp and gold,
And devils to adore for deities:
Then were they known to men by various names,
And various idols through the heathen world.
Say, Muſe, their names then known, who firſt, who
Rous'd from the ſlumber, on that fiery couch, [laſt,
At their great empe'ror's call, as next in worth
Came ſingly where he ſtood on the bare ſtrand,
While the promiſcuous croud ſtood yet aloof.
The chief were thoſe who from the pit of hell
Roaming to ſeek their prey on earth, durſt fix
Their ſeats long after next the ſeat of God,
Their altars by his altar, gods ador'd
Among the nations round, and durſt abide

ỳ 384. *Altar.*] *Teut. Dut. Fr. Lat.* i. e. *high*; becauſe it was raiſed above the ground: or, *to burn*; becauſe ſacrifices were offered upon altars. From the *Heb. Arar*, i. e. to *pray* or *imprecate*; or of *El*, *God*, and *Tar*, *a place appointed for the worſhip of God.* A place raiſed up with ſtones and earth, whereon men ſacrificed their oblations to the true God. Altars were uſed for the worſhip of God by Adam, Noah, and all the patriarchs from the beginning of the world, and long before temples, *Gen.* iv. 4, 5. viii. 20.

Jehovah thund'ring out of Sion, thron'd
Between the Cherubim; yea, often plac'd
Within his ſanctuary itſelf their ſhrines;
Abominations; and with curſed things
His holy rites and ſolemn feaſts profan'd,
And with their darkneſs durſt affront his light.
First Moloch, horrid king, beſmear'd with blood

xii. 7. Exod. xx. 24. And from them the Heathens took the uſe of altars, whereof they had three ſorts. 1. Thoſe to the celeſtial gods, which were as high as a man of a middle ſize might uſe, and erected upon hills, groves, and highways: that of the Olympian Jupiter was 22 feet high. 2. Thoſe to the infernal, which were placed upon a little trench below the ground. And, 3. For the terreſtrial deities, which were erected upon the ground; but low, flagged with ſod, and covered with ſacred vervaine. Altars were eſteemed moſt ſacred; for upon them they made their moſt ſolemn vows and oaths, by laying their hands upon them in a very ſolemn manner, as we find in the practice of Hannibal, *&c.* See *Corn. Nepos*, *Cicero* pro Flac. *Tit. Liv.* &c. They never permitted whores and murderers to approach them.

℣ 388. *Sanctuary.*] *Fr.* from the *Lat.* i. e. *A holy and ſanctified place.* The moſt holy part of the tabernacle, within the veil, and in the weſt end of Solomon's temple, adorn'd with two cherubims, the ark of the covenant, and the extraordinary preſence of God. It was unlawful for any man to enter into it, but the high-prieſt only, and that but once in the year, on the great day of atonement, which anſwered to the firſt of our September. The moſt ſacred place was called *the holy of holies*, i. e. *The moſt holy place*, *Levit.* xvi. 23.

Ibid. *Shrines.*] *Fr. Sax. Lat.* i. e. *deſks*, *cabinets*, or *cloſets.* The Saxons meant thereby cloſets or temples, like the *lares* among the old Romans; wherein they kept the reliques of their ſaints, and the latter their gods. In theſe they made their prayers. Shrines were the altars or temples of thoſe idols, where theſe devils were worſhipped. Here the temple of the true God was made a repoſitory for thoſe idols; for ſo Solomon, Manaſſes, and other wicked kings of Judah did.

℣ 392. *Moloch,*] *Molech*, *Milcom*, *Melcom*; *Heb.* i. e. *a*

Of human ſacrifice, and parents tears,
Though for the noiſe of drums and timbrels loud
Their childrens cries unheard, that paſs'd through fire
To his grim idol. Him the Ammonite
Worſhipp'd in Rabba and her watry plain,

king. An idol of the Ammonites, ſtrictly forbidden the Jews, *Levit.* xviii. 21. xx. 2. The prophets denounced, and God executed grievous judgments upon all the worſhippers of it; and no wonder, for it was a moſt infamous idol. *1ſt*, In his aſſuming the name of a king, and robbing God of his ſovereignty and glory. *2dly*, In the inhumanity of the worſhip paid him. Moloch was a hollow ſtatue of braſs, with the head of an ox and the hands of a man, with ſeven chapels. It was made red hot, then the prieſts threw the ſacrifices into its arms, where they were burnt to death in a dreadful manner. The Carthaginians offered 200 children of their nobility to it at one time, and 300 at another; which made Darius ſend ambaſſadors to Carthage, with an edict to forbid them that inhumanity, (ſee *Juſtin. Hiſt. lib.* 19. *cap.* 1.), 490 years before Jeſus Chriſt: the Americans 5 or 6000 children every year; and one of their kings ſacrificed 64,080 men in the ſpace of four days, *A. D.* 1486. He that offered his ſon, kiſſed the idol, *Hoſ.* xiii. 2. It was the Saturn of the old Romans. This deviliſh abomination was laid aſide in Europe by the decree of Conſtantine I. a bleſſed effect of the Chriſtian religion! therefore our author calls it juſtly, *horrid, dreadful king*. It was the ſun, and the ſeven chapels ſignified the ſeven planets, whereof he is the chief. See *Macrob.* 1. 2. *Curt. lib.* 4. *Diod. Siculus.*

℣ 396. *Ammonites.*] The poſterity of Ben-Ammi, *Heb.* i. e. *the ſon of my people*; the ſon of Lot by his youngeſt daughter, *Gen.* xix. 38. A mighty nation in Arabia Felix, bordering upon Canaan, but miſerable idolaters, and always mortal enemies to the people of God; for which crimes God cut them off the face of the earth. They dwelt beyond mount Gilead, about 96 miles from Jeruſalem north-eaſtward, and were infamous worſhippers of this idol, 1 *Kings* xi. 7.

℣ 397. *Rabba,*] or *Rabbath*; *Heb.* i. e. *great*; the chief city of the Ammonites, on the north-eaſt ſide of Jordan and the river Arnon. It was well watered by the ſprings of mount Arnon and mount Gilead, therefore it was called *the city of*

In Argob, and in Baſan, to the ſtream
Of utmoſt Arnon. Nor content with ſuch
Audacious neighbourhood, the wiſeſt heart
Of Solomon he led by fraud to build

waters, 2 *Sam.* xii. 27. David took and plundered it, and made all the inhabitants ſlaves. There the brave Uriah loſt his life, 2 *Sam.* xi. 17.

℣ 398. *Argob.*] *Heb.* i. e. *a lump of earth*, or *gravel*; a large, very fruitful, and populous country, lying on the eaſt of Jordan among the mountains. It belonged to Og, king of Baſan, near mount Gilead, *Deut.* iii. 13, 14. Afterwards it was called *Trahonitis*, *Gr.* i. e. *rocky*, or *ſtony*; ſee *Luke* iii. 1.

Ibid. *Baſan*,] or *Baſhan*; *Heb.* i. e. *in ivory*, or *tooth*; becauſe it lay between two ranges of mountains like the tooth of an elephant. It was alſo called *Peræa*, *Gr.* i. e. *beyond*; becauſe it lay beyond Jordan, northward from Jeruſalem. A fine fruitful country beyond Jordan, from the river Arnon to mount Hermon.

℣ 399. *Arnon.*] *Heb.* i. e. *a wild aſh*; becauſe theſe trees grew upon the banks of it in abundance. It is a ſmall river of the Moabites, on the eaſt ſide of Jordan: riſing in mount Gilead, it watereth theſe countries, and runs into the Dead ſea, 20 miles from Jeruſalem eaſtward. It was the uttermoſt boundary between the Moabites and Ammonites, *Numb.* xxi. 13.

℣ 401. *Solomon*,] *Salomon*, or *Schelamoh*; *Heb.* i. e. *peace*, or *peaceable*; becauſe he was a peaceable prince, not like his father; the ſon of David by Bathſheba, (*Heb.* i. e. *the daughter of the oath*), the third king of Iſrael, and the wiſeſt of all mortals ſince the fall of Adam, 1 *Kings* iv. 29.; yet he fell into this abominable idolatry, and built a temple to this devil, near that which he himſelf had erected to the living and true God, to gratify his idolatrous wives, 1 *Kings* xi. 5. Ahaz, Manaſſes, and other impious ſucceſſors, followed his ſhameful example, which brought divine vengeance upon them. He was born in the year of the world 2971, before Jeſus Chriſt 1029; built, beſides other edifices, a famous academy upon mount Sion, where he taught philoſophy, *Prov.* ix. 1. and from him Pythagoras, Socrates, Plato, Ariſtotle, Triſmegiſtus, *&c.* borrowed their principles of philoſophy. He reigned forty years, lived ſixty, and was the ſaddeſt inſtance of human frailty extant; yet he repented, was pardoned, and ſaved.

His temple right againſt the temple' of God
On that opprobrious hill, and made his grove
The pleaſant valley' of Hinnom, Tophet thence
And black Gehenna call'd, the type of hell.
Next Chemos, th' óbſcene dread of Moab's ſons,
From Aroar to Nebo, and the wild

℣ 404. *Hinnom.*] *Heb.* i. e. *gratius*: This was the name of the poſſeſſor of the valley, which is alſo called *the valley of Ben-Hinnom*, *Heb.* i. e. *of the ſon of Hinnom*. It lyes at the foot of mount Moriah and mount Olivet, ſouthward. There ſtood the grove of Molech, wherein they offered children, and other ſacrifices, to this cruel idol. It was alſo called *the valley of Tophet*, and our Saviour likened it to hell. The valley of Jehoſaphat runs a-croſs the mouth of it, which is ſo called, becauſe there that pious king was buried.

Ibid. *Tophet.*] *Heb.* i. e. *a drum*; becauſe idolaters beat drums, *&c.* to drown the cries of miſerable creatures, which were broiled to death in that pit of fire. A cruelty which God never commanded, always abhorred, ſtrictly prohibited, and ſeverely puniſhed, *Jer.* vii. 31. xix. 5.

℣ 405. *Gehenna.*] *Gr.* from the *Heb.* i. e. *the land of Hinnom*; for Hinnom was the lord of it; and *Tophet*, becauſe idolaters beat drums in the grove of Molech which ſtood there: but our Saviour and others mean the place of the damned thereby, *Mat.* xviii. 9. becauſe of the dreadful torments there.

℣ 406. *Chemos,*] or *Kemos*; II. *Heb.* i. e. *ſwift*, or *ſpeedy*, from the ſwiftneſs of the ſun, which this idol repreſented. Others ſay, *hid and concealed*; becauſe of the ſhameful proſtitutions and rites of this idolatry. Some take it to be the filthy Priapus of the Greeks and Romans. The idol of the Moabites and Midianites. It is frequently mentioned in holy writ, and the worſhip of it is ſtrictly forbidden, threatened, and puniſhed. Solomon built a temple or high place for it alſo, 1 *Kings* xi. 7.; but pious Joſias deſtroyed it, 2 *Kings* xxiii. 13. "Chemoſh ſhall go into captivity with his prieſts and princes——And Moab ſhall be aſhamed of Chemoſh," *Jer.* xlviii. 7, 13.

℣ 407. *Aroer,*] or *Aroar*; *Heb.* i. e. *heat*, or *deſtroyed and rooted out*; becauſe Jephthah won a memorable battle near it, *Judg.* xi. 33. A city of the Moabites on the banks of the river Arnon in the land of Gilead, 24 miles from Jeruſalem eaſtward, *Joſh.* xii. 2. It fell to the tribe of Gad,

Of ſouthmoſt Abarim; in Heſebon
And Horonaim, Seon's realm, beyond

who repaired and fortified it and other cities, but called them by other names, that there might be no remains of idolatry left among them, according to the law, *Numb.* xxxii. 24. There was another city of this name near Damaſcus in Syria, *Iſa.* xvii. 2.

ỳ 407. *Nebo.*] *Heb.* i. e. *a prophecy*; a city and mountain of the Moabites, near to mount Piſgah, 20 miles from Jeruſalem eaſtward, on the eaſt ſide of the Dead ſea, belonging to Sihon king of Og, very good for paſture and cattle, being a mountainous country. Upon this mountain Moſes had a fair view of Canaan, died, and was buried, *Deut.* xxxiv. 1. and there Jeremy hid the tabernacle, ark, and altar of incenſe, in a hollow cave, 2 *Maccab.* ii. 5. OBS. Nebo, Heſbon, Sibmah, Elealeh, *&c.* were rebuilt by the Reubenites, at the permiſſion of Moſes, who gave them new names to deſtroy all relicts of idolatry, (ſee *Numb.* xxxii. 37.), as they were commanded, *Deut.* xii. 2, 3.

ỳ 408. *Abarim.*] *Heb.* i. e. *bridges*, or *paſſages*; becauſe of divers fords over Jordan near to theſe mountains. A ridge of mountains lying along the eaſt of the Dead ſea, belonging to Moab, which part the kingdoms of the Moabites, Edomites, and Ammonites. Nebo, Piſgah, and Peor were ſeveral mountains in this tract. *Numb.* xxxiii. 47. *Deut.* xxxii. 49.

Ibid. *Heſebon,*] for *Heſhbon*; *Heb.* i. e. *numbering*, *thinking*, or *inſtructing*; becauſe there was an academy or ſchool. The royal city of Sihon or Sehon, king of the Amorites; therefore Sihon is called king of Heſhbon, *Deut.* i. 4. It was twenty miles from Jordan on the eaſt. He had taken it from the king of Moab, but Moſes ſubdued him, and divided all his country to the tribe of Reuben. This country was well watered and fruitful; for it lay between the river Arnon and Jobbock, upon the borders of the Ammonites. *Numb.* xxi. 26.

ỳ 409. *Horonaim.*] *Heb.* i. e. *the mountains*, or *furies*; and in the Syriac, *liberties*. Two cities of the Moabites; one was called the upper, and the other inferior or lower, *Iſa.* xv. 5. There Sanballat, the bitter enemy of Nehemiah, was born, *Nehem.* ii. 10.

Ibid. *Seon,*] or *Siehon*; *Heb.* i. e. *rooting up*, or *deſtroying utterly*; becauſe he was a cruel oppreſſor of his neighbours. A king of the Amorites, who refuſed the Iſraelites a paſ-

The flow'ry dale of Sibma, clad with vines,
And Eleälé, to th' Aſphaltic pool.
Peor his other name, when he entic'd

ſage through his dominions into Canaan, which occaſioned a bloody war; but they vanquiſhed him, and poſſeſſed all his country, *Numb.* xxi. 22, 32. He had taken Horonaim from the Moabites; therefore Milton judiciouſly calls theſe cities the realm of Seon.

℣ 411. *Eleale,*] or *Elealeh*; *Heb.* i. e. *the aſcenſion*, or *burnt-offering of God.* A town ſix miles from Heſhbon, belonging to Sihon, beyond Jordan to the eaſt, and thirty-ſix miles from Jeruſalem. It fell to the tribe of Reuben after the conqueſt of theſe countries, *Numb.* xxxii. 37. It abounded with vines and other good fruits, and was a ſtrong city in the days of St Jerome; he flouriſhed in the fourth century, and died 420.

Ibid. *Aſphaltos,*] or *Aſphaltus*; *Lat.* from the *Gr.* i. e. *yielding bitumen* or *ſulphur.* A lake of ſulphureous, ſalt and bitter water in Judea, where Sodom and Gomorrah ſtood, thirty-five miles from Jeruſalem to the eaſt, about twenty-four leagues long, and ſix or ſeven broad. On the eaſt and ſouth it is encloſed with exceeding high mountains, *viz.* Abarim, Nebo, Piſgah, Peor; on the north with the plains of Jericho; and on the weſt with the land belonging to the tribe of Judah, Jeruſalem, *&c.* It is called *the Dead ſea*, becauſe no fiſh live in it, or from the heavy ſtagnated nature of its waters; *the Salt ſea*, becauſe it is of a brackiſh taſte; *the ſea of the plain*, *the eaſt ſea*, becauſe it was eaſterly from Jeruſalem. See *Joel* ii. 20. and, *the ſea of Sodom.* It is a pool or lake of ſtanding water; for though Jordan, Arnon, Jabbock, Dibon, Zered, and Cedron run into it, yet it hath no viſible diſcharge. Iron, lead, or any other weighty matter doth ſwim upon the top of it. Veſpaſian threw ſome condemned criminals into the deepeſt part of it, and manacled; yet they roſe up with ſuch violence as if a ſtorm had ſent them up. If men or beaſts drink of it mixed with water, it makes them exceeding ſick; and birds that fly over it, fall down dead. This pitch reſembled bulls without heads, and is good for pitching ſhips, cables, and medicines. Beſides Moſes, Strabo, Tacitus, Pliny, Diodorus Siculus, and other antient hiſtorians have left accounts of it, and moſtly from him. See *Gen.* xix.

℣ 412. *Peor,*] *Baal-peor*, *Baal-pheor*; III. *Heb.* i. e. *a naked god* or *lord*, or, *he that ſheweth his nakedneſs publicly.* An

Iſrael in Sittim, on their march from Nile,
To do him wanton rites, which coſt them woe.
Yet thence his luſtful orgies he enlarg'd
Ev'n to that hill of ſcandal, by the grove
Of Moloch homicide; luſt hard by hate;
Till good Joſiah drove them thence to hell.
With theſe came they, who from the bord'ring flood
Of old Euphrates, to the brook that parts

idol of the Moabites and Midianites, the ſame as Chemos, the beaſtly and obſcene Priapus of the Greeks and Romans. An abominable idol, frequently mentioned in holy writ with the utmoſt abhorrence, as it well deſerved. Jeremiah calls it ſo by way of diſgrace, chap. xi. 13. This name is more uſual than the other, Chemos. The heathens took this idolatry from the hiſtory of Noah, when he lay expoſed, *Gen.* ix. 21.; a ſad original, but a worſe copy. A mountain that bears his name belonged to the Moabites on the eaſt of Jordan; becauſe there was *Beth-peor*, i. e. *the temple of Peor*, upon mount Peor, wherein he was worſhipped. The Moabites enticed the Iſraelites to worſhip him, which brought a ſad plague upon them. *Numb.* xxv. 9.

ỳ 413. *Sittim,*] or *Shittim*; i. e. *ſcourges*, or *thorns*. A place in the plains of Moab, ſixty furlongs, or eight miles from Jordan, where the Iſraelites encamped laſt under the conduct of Moſes; and where they were tempted by the wicked counſels of Balaam to commit fornication with the women of Moab, and to ſacrifice to this devil; which provoked God to deſtroy 24,000 of them. Here grew that wood whereof the ark of the covenant was made, *Exod.* xxv. 10. xxxvii. 1.

ỳ 418. *Joſiah.*] *Heb.* i. e. *the fire*, or *zeal of the Lord*. The 18th king of Judah, the pious ſon of a very wicked father and grandfather. He was a great reformer of religion. He deſtroyed all thoſe idol temples and groves, as it was foretold of him by name 360 years before he was born, 1 *Kings* xiii. 2. 2 *Kings* xxiii. 10. He began his reign when he was eight years of age, *A. M.* 3363. before Jeſus Chriſt 637. and reigned thirty-one years; being killed in a battle at Megiddo againſt Pharaoh-necho king of Egypt. Jeremy lamented his death in a divine poem, 2 *Chron.* xxxv. 25.

ỳ 420. *Euphrates.*] *Lat. Gr.* from the *Heb. Phrath*, or *Pa-*

Egypt from Syrian ground, had general names
Of Baälim and Aſhtaroth; thoſe male,
Theſe feminine. For ſpirits when they pleaſe
Can either ſex aſſume, or both; ſo ſoft
And uncompounded is their eſſence pure;
Not ty'd or manacled with joint or limb,
Nor founded on the brittle ſtrength of bones,

rah, i. e. *fruitful*; becauſe it renders thoſe countries very fruitful, which it overfloweth at a certain ſeaſon yearly. The principal of the four rivers of paradiſe, *Gen.* ii. 14. It is the largeſt in Aſia, and the moſt famous river upon earth; riſing in the mountains of Armenia, the Tigris and many more join it; it waters Meſopotamia, paſſeth by and through Babylon, renders many countries very fruitful; and, after a courſe of 2000 miles, diſcharges itſelf into the Perſian ocean. In ſacred ſcripture it is called *the river, the great river*, by way of eminence. It ſtill retaineth the old name by a contraction, *Aferat* and *Frat:* the water of it is very foul; if it ſtands in a veſſel but two hours, the dirt and mud will be two inches thick on the bottom of it. The poet calls it *old*, becauſe it is one of the firſt rivers mentioned by Moſes, the firſt and oldeſt hiſtorian in the world. So, *Old Kiſhon*, *Judges* v. 21.

℣ 422. *Baälim*,] and *Baal*; IV. *Heb.* i. e. *lords* and *lord*. This was the firſt idol in the world, erected at Babylon in memory of Belus or Nimrod, whom Ninus his ſon and ſucceſſor deified after his death, and was worſhipped all the world over, though under different names, *viz. Baal-berith, Baal-gad, Baal-meon, Baal-peor, Baal-ſemen, Baal-zebub, Baal-zephon, &c.* by the Greeks, *Zeus*; by the Romans, *Jupiter*; by the Gauls he was called *Belenus*; by the Saxons, *Thor*; from whence comes our Thurſday. He was the *Sun*, who is lord of heaven, and moſt uſeful to all the inferior world, worſhipped with magnificent temples, altars, invocations, bowings, kiſſes, ſacrifices, *&c.*

Ibid. *Aſhtaroth*,] or *Aſhtoreth*; V. *Heb. Plur.* i. e. *flocks* and *herds*; becauſe ſheep, goats, *&c.* were offered to her. A goddeſs of the Aſſyrians, Syrians, Phœnicians, Sidonians, Carthaginians, Jews, Greeks, Romans, *&c.* but under different names. The queen of heaven, *Jer.* vii. 18. All meant the moon, as the ſun was the lord of heaven: theſe were the firſt and principal deities among all nations. She is the Juno

Like cumbrous fleſh; but in what ſhape they chuſe
Dilated or condens'd, bright or obſcure,
Can execute their airy purpoſes,
And works of love or enmity fulfil.
For thoſe the race of Iſrael oft forſook
Their living ſtrength, and unfrequented left
His righteous altar, bowing lowly down
To beſtial gods; for which their heads as low
Bow'd down in battle, ſunk before the ſpear
Of deſpicable foes. With theſe in troop
Came Aſtoreth, whom the Phœnicians call'd
Aſtarte, queen of heav'n, with creſcent horns;
To whoſe bright image nightly by the moon
Sidonian virgins paid their vows and ſongs;

and Venus of the Romans, Eaſter of the Saxons, *&c.* Becauſe her grand feſtival was in April, the old Saxons called it *Eaſter-monath*; from whence we call ours *Eaſter*, which happens in March or April, as the Jewiſh paſſover did, according to the courſe of the moon. Baal preſides over men and all male animals, as being ſtronger; and Aſhtaroth over women and the female ſex, which are more weak and feeble.

℣ 438. *Phœnicians.*] *Heb.* q. *Bene-anak*, i. e. *the ſons of Anak*, a gigantic man, who, with his race, inhabited that country. The people of Phœnicia, Paleſtine, or Canaan, called *the Philiſtines*.

℣ 439. *Aſtarte.*] VI. *Heb.* i. e. *a flock*; from Aſhtoreth, according to the Phœnician dialect; and one of their goddeſſes. Aſtarte is Sephora, the wife of Moſes, and the moon.

℣ 441. *Sidon.*] *Heb.* i. e. *a fiſh*; becauſe of the great plenty and riches which the inhabitants got by the trade of fiſh; or of Sidon, the firſt ſon of Canaan, who firſt built it. *Gen.* x. 15. i. e. *a hunter*. A ſea-port town, the metropolis of Phœnicia, older than Tyre, Carthage, or other cities which the old Phœnicians built on the Mediterranean ſea. It was taken by the king of Aſcalon, a year before the deſtruction of Troy, and 240 years before the building of Solomon's temple; when they that eſcaped built Tyre, which is ſixteen miles from it to the ſouth, and thirty-ſix miles from Jeruſalem to the north-weſt. By their great trade and wealth,

In Sion alſo not unſung, where ſtood
Her temple on th' offenſive mountain, built
By that uxorious king, whoſe heart, though large,
Beguil'd by fair idolatreſſes, fell
To idols foul. Thammuz came next behind,
Whoſe annual wound in Lebanon allur'd
The Syrian damſels, to lament his fate
In amorous ditties all a ſummer's day;
While ſmooth Adonis from his native rock
Ran purple to the ſea, ſuppos'd with blood

the Sidonians became very proud, idolatrous and abominable to God; therefore he frequently puniſhed them: now it is very much decayed, as the prophets had foretold. Sidon was famous for purple and other fine dyes, as well as Tyre.

℣ 446. *Thammuz.*] *Egypt.* from the *Heb.* i. e. *hidden*, or *death*; becauſe of the ſecret, infamous, and obſcene rites performed to this idol, which was death to utter: or from *Thamuz*, *Heb.* i. e. *June*; becauſe theſe feaſts were kept in June. This goddeſs was Thammuz among the Egyptians, Carthaginians and Jews, but Adonis among the Romans, *&c.*

℣ 447. *Lebanon.*] *Heb.* from *Laban*, i. e. *white*; becauſe the top of it appears white with ſnow: or *frankincenſe*; becauſe it abounds upon it. A very long, large, and high mountain in Syria, about 200 miles in length, from Damaſcus to the Mediterranean ſea weſtward, and the boundary of Canaan to the north, about 120 miles from Jeruſalem. It is famous for cedar-trees, which grow only there and in ſome woods of America. Some of theſe trees are twenty yards round, very tall and ſpreading. Solomon built his temple of them chiefly; but now they are much decayed. Mr Thevenot reckoned no more than twenty-three, great and ſmall, and Mr Maundrel only ſeven. On the top of it ſtood a temple of Venus, wherein lewd men and women debauched and proſtituted themſelves moſt infamouſly; for which Conſtantine the Great demoliſhed it. There is now Canobine, a convent of the Maronites, about the ſame ſpot of ground. The head of it calls himſelf the patriarch of Antioch.

℣ 450. *Adonis.*] VII. *Heb.* i. e. *lord.* An Aſſyrian idol, the ſame as Thammuz. The tale is; this Adonis was a fine

Of Thammuz yearly wounded: the love tale
Infected Sion's daughters with like heat;
Whoſe wanton paſſions in the ſacred porch
Ezekiel ſaw, when, by the viſion led,
His eye ſurvey'd the dark idolatries
Of alienated Judah. Next came one,
Who mourn'd in earneſt, when the captive ark
Maim'd his brute image, head and hands lopt off

youth, the ſon of Cynra king of Cyprus by his daughter Myrrha, beloved of Venus and Proſerpina, killed by a wild boar upon mount Lebanon while he was hunting, and much lamented by theſe goddeſſes. Theſe women kept a ſolemn feaſt at that time, weeping, lamenting, and beating themſelves for his death; afterwards they rejoiced at his return to life. The feſtival of Adonia was celebrated through Greece, in honour of Venus and Adonis, for two days. See *Potter's Antiq. of Greece*, vol. I. p. 328. Adonis is the ſun; for ſix months he is in the lower hemiſphere, as in hell with Proſerpina; and for the other ſix months in the upper; at which they rejoiced mightily, as they were ſorry for his declining from them. Here, the name of a river which runs down mount Lebanon; and at that time of the year his waters are red, which the heathens aſcribed to a myſterious ſympathy in it for the death of Adonis; which is indeed and only cauſed by the rains, that make it to ſwell and run over the banks, and to waſh away ſome red earth, as Mr Maundrel teſtifies, and gave occaſion to this fable and idolatry.

℣ 455. *Ezekiel,*] or *Jehezekiel*; *Heb.* i. e. *the ſtrength of God.* The third of the four greater prophets, carried a captive to Babylon with Jechoniah, when he was young: the ſon of Buz, a very learned prieſt. Some miſtake him for Pythagoras, the antient heathen philoſopher; but he was contemporary with him, and learned much from him alſo. He ſaw in a viſion the corrupted women of Iſrael worſhipping this devil, in a porch of the holy temple of God at Jeruſalem, when he was a captive at Babylon; a lamentable ſight indeed to him, chap. viii. 14. He wrote very myſtically, that the heathens might not underſtand his meaning. But reproving the Jews ſo boldly for their idolatry, they put him to a moſt cruel death at Babylon, about *A. M.* 3380.

In his own temple, on the grunſel edge,
Where he fell flat, and ſham'd his worſhippers:
Dagon his name, ſea-monſter, upward man
And downward fiſh: yet had his temple high
Rear'd in Azotus, dreaded through the coaſt
Of Paleſtine, in Gath, and Aſcalon,

℣ 462. *Dagon.*] VIII. *Heb.* i. e. *a fiſh.* A god of the Syrians and Philiſtines, who got vaſt riches by fiſh; which they aſcribed to this idol. It was half a fiſh and half a man. It was the Neptune and Saturn of the Greeks and Romans, whom they worſhipped in this form, becauſe they got riches from both ſea and land.

℣ 464. *Azotus*, or *Aſhdod.*] *Heb.* i. e. *laying waſte*; becauſe it was a ſtrong and victorious city; or *Eſh*, i. e. *a fire*, and *Dod*, i. e. *the fire of love.* A ſea-port town in Paleſtine between Joppa and Aſcalon, twenty-two miles from Jeruſalem to the weſt, and one of the five chief governments of the old Philiſtines. This city was ſo ſtrong, that it held out a ſiege againſt Pſamiticus king of Egypt, in the time of Manaſſes king of Judah, for twenty-nine years; and ſo did alſo the city of Meſſina in Sicily for thirty years againſt the Lacedemonians: theſe are the longeſt ſieges mentioned in hiſtory. Judas Maccabeus was ſlain upon mount Azotus, by Bacchides the general of Demetrius, king of Syria, 1 *Mac.* ix. 18. It was a fair and rich city, but is now a poor ruinous place; the Turks call it *Alzete*, i. e. *the village.*

℣ 465. *Gath.*] *Heb.* i. e. *a wine-preſs*; becauſe much wine was made there, *Iſ.* lxiii. 2. One of the chief cities of the Philiſtines upon the ſea, very rich and powerful, diſtant from Jeruſalem about thirty-four miles to the weſt, and famous for the birth-place of that giant Goliah, and others of his huge, terrible family, which were all cut off by the valiant king David, 1 *Sam.* xvii. 50. It was called alſo *Methegammah*, i. e. *the bridle of bondage*; becauſe it kept the adjacent country in ſubjection, 2 *Sam.* viii. 1.

Ibid. *Aſcalon.*] *Heb.* i. e. *an ignominious fire*; or from Aſcalus a Lydian, who is ſaid to have founded it. Another of the chief cities of the Philiſtines on the ſame ſea, thirty miles from Jeruſalem to the weſt. It was famous for a celebrated temple of the idol Dagon there. The Scythians or Tartars, in an expedition, about 640 years before the incarnation, demoliſhed an antient and ſtately temple of Venus, and ſome of them ſettled in it; therefore it is called *Scythopolis*,

And Accaron, and Gaza's frontier-bounds.
Him follow'd Rimmon, whoſe delightful ſeat
Was fair Damaſcus, on the fertile banks

Gr. i. e. *the city of the Scythians*, *Judith* iii. 10. Holofernes laid it in ruins, and ſo did Saladine in the holy war. But Richard I. king of England repaired it, and Joppa, Ceſarea, *&c. A. D.* 1192. The Turks called it *Scalona*, by a corruption of the word.

℣ 466. *Accaron*,] or *Ekron*; *Heb.* i. e. *barrenneſs*; becauſe it was reared in an unfruitful ſoil. A city on the ſouth of Gath, about thirty-ſix miles from Jeruſalem to the weſt. It was once a place of great wealth and power, ſo that it held out a long time againſt the victorious Jews, *Judg.* i. 18. but now it is a poor deſpicable village.

Ibid. *Gaza*,] now *Gazra*; *Perſ.* i. e. *the place of treaſure*; becauſe thither Cambyſes of Perſia ſent thoſe treaſures which he had prepared for the Egyptian war. But it was called ſo many ages before, *Gen.* x. 19. or rather *Heb.* i. e. *a ſtrong tower*, being a very ſtrong and rich place; and alſo *Conſtantia*, becauſe Conſtantine the Great gave it to his ſiſter Conſtantia. It ſtands about two miles from the ſea on the river Bezor, near Egypt; therefore our author here calls it the frontier bounds of thoſe countries, forty miles from Jeruſalem towards the ſouth-weſt, and was one of the beſt cities the old Philiſtines poſſeſſed. Here they had a very magnificent temple to their god Dagon, called *Beth-dagon*, *Heb.* i. e. *the houſe*, or *temple of Dagon*, capacious enough to receive 5000 people at once, and ſtood upon two main columns, ſo artfully contrived, that Samſon could graſp them in his two hands, and pull the whole fabric upon them and himſelf, *Judg.* xvi. 30. Beth-dagon ſtood about 2000 years, till Jonathan the brother of Judas Maccabeus ſet the city on fire, and burnt the temple, with all thoſe his enemies, who fled thither for ſanctuary, *Mac.* x. 34. xi. 4. And ſo long did a patient Deity wink at that wickedneſs, before he puniſhed them. Alexander the Great took this city in two months, but it coſt Alexander the third ſon of Hyrcanus a whole year before he became maſter of it, 1 *Mac.* xiii. 61. 62.

℣ 467. *Damaſcus.*] *Heb.* i. e. *drinking blood*; becauſe there Cain ſlew his brother; or the habitation of Sem, becauſe he dwelt thereabout, as alſo Adam and Eve, when they were expelled Paradiſe, as it is reported; or from Eliezer of Damaſcus, Abraham's chief ſervant, *Gen.* xv. 2. whom others

Of Abbana and Pharphar, lucid ſtreams.
He alſo' againſt the houſe of God was bold: 470

take to be the founder of it. The metropolis of all Syria, 160 miles from Jeruſalem to the north, very beautiful, pleaſant, fertile, and well watered by ſeven rivulets. It is the oldeſt city upon earth, built ſoon after the flood, and was in the early days of Abraham, but now it is ſorely decayed, and called *Damas* by the Turks, by a contraction of the old name.

℣ 468. *Abbana,*] or *Abana*; *Heb.* i. e. *ſtony*; becauſe it runs down mount Libanus among many rocks and ſtones, is very rapid, broad, and turbid; the chief river that runs by the weſt and ſouth ſides of Damaſcus, and through it, into a great lake hard by. The fiſh in it are unwholſome. It is mentioned, 2 *Kings* v. 12. and is the *Orontes* in Latin, now *Oronz*, from the name of him who built the firſt bridge over it.

Ibid. *Pharphar,*] or *Pharpar*, *Heb.* i. e. *fructifying*. Another of the rivers of Damaſcus, or rather one of the three arms of the Abbana, now the Farfar and Chryſorrhoes, *Gr.* i. e. *running with gold*, becauſe gold is found in the ſands of that river. Some ſay theſe are but two branches of the Barraday.

℣ 470. *He alſo' againſt*] Beſides the other methods which Milton has employed to diverſify and improve his numbers, he takes the ſame liberties as Shakeſpeare and others of our old poets, and, in imitation of the Greeks and Latins, often cuts off the vowel at the end of a word, when the next word begins with a vowel; though he does not, like the Greeks, wholly drop the vowel, but ſtill retains it in writing like the Latins. Another liberty that he takes likewiſe, for the greater improvement and variety of his verſification, is pronouncing the ſame word ſometimes as two ſyllables, and ſometimes as only one ſyllable, or two ſhort ones. We have frequent inſtances in *ſpirit*, *ruin*, *riot*, *reaſon*, *higheſt*, and ſeveral other words. But then thoſe excellencies in Milton's verſe are attended with this inconvenience, that his numbers ſeem embarraſſed to ſuch readers as know not, or know not readily, where ſuch eliſion or abbreviation of vowels is to take place; and therefore for their ſakes we ſhall take care throughout this edition to mark ſuch vowels as are to be cut off, and ſuch as are to be contracted and abbreviated, thus '.

A leper once he loſt, and gain'd a king,
Ahaz, his ſottiſh conqu'ror, whom he drew
God's altar to diſparage, and diſplace,
For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquiſh'd. After theſe appear'd
A crew, who under names of old renown,
Oſiris, Iſis, Orus, and their train,

ỳ 471. *Leper.*] *Fr. Ital. Span. Lat.* from the *Gr.* i. e. *a leprous man*, full of ſcabs or ſcales; one that is infected with the leproſy, *Gr.* i. e. *a burning or very hot diſeaſe.* Here, Naaman the Syrian. This whole hiſtory is recorded, 2 *Kings* v. 1.

ỳ 472. *Ahaz.*] *Heb.* i. e. *taking poſſeſſion.* An idolatrous king of Judah, and the father of the good Hezekiah. He was the 14th king, about *A. M.* 3205, 762 years before Jeſus Chriſt, and reigned ſixteen years. He cauſed Urijah the chief prieſt to ſet up an idolatrous altar, cloſe by the altar of God, whereof he took the pattern from that at Damaſcus, 2 *Kings* xvi. 10. which was ſtrictly forbidden by the divine law.

ỳ 478. *Oſiris.*] X. *Egypt.* i. e. *a great eye*; becauſe of his vaſt wiſdom and knowledge. A king and philoſopher of Egypt, about *A. M.* 2500, who firſt taught the Egyptians huſbandry, tillage, *&c.* for which they built him a temple at Memphis, and worſhipped him under the form of an ox. Some think this was Mizraim, their father and founder. He is the ſame as Bacchus among the Greeks and Romans, and Adam wrapt up in a fable.

Ibid. *Iſis*] XI. *Egypt.* from the *Heb.* i. e. *the woman.* The wife of Oſiris, and queen of Egypt, which were both deified after death. They conſecrated cows, and the females of all cattle to her. She was the ſame as Ceres and Cybele, *viz.* the earth, or nature itſelf, and was worſhipped every where, becauſe they thought ſhe had invented the uſe of corn, wine, *&c.* Some think they were the ſun and the moon. She was full of dugs, to ſignify the benefits that men do receive from the happy influence of the moon. From theſe the Iſraelites made their golden calf, and Jeroboam his two idols. She was a memorial of Eve. Tiberius ordered her temple at Rome to be demoliſhed, and her image to be caſt into the Tyber, becauſe her prieſts were

With monſtrous ſhapes and ſorceries abus'd
Fanatic Egypt, and her prieſts, to ſeek
Their wand'ring gods diſguis'd in brutiſh forms,
Rather than human. Nor did Iſrael 'ſcape
Th' infection, when their borrow'd gold compos'd
The calf in Oreb; and the rebel king
Doubled that ſin in Bethel and in Dan,

very leud, as Joſephus relates. Her temple at Paris was deſtroyed when Chriſtianity prevailed there; but her ſtatue was preſerved in the abbey of St Germain des Pez, to the year 1514.

Ibid. *Orus.*] XII. *Egypt.* from the *Heb.* i. e. *light*; the ſon of Iſis, another king of Egypt, deified after his death. He repreſented the ſun, preſided over the hours, and was the god of time; therefore in the old Egyptian language he was called *Horus*, from whence came the word *hora*, i. e. *an hour*, in the Greek, Latin, and Engliſh. The Greeks called him *Apollo*, i. e. *a deſtroyer*; becauſe he deſtroyed many things by the exceſſive heat of his rays, or diſperſed darkneſs and clouds by his light.

℣ 485. *Dan.*] *Heb.* i. e. *a judge*; a city in the north of Canaan, at the foot of mount Libanus, and 104 miles from Jeruſalem. It was firſt called *Leſhem*, or *Lais*, i. e. *a roaring lion*, becauſe many lions abounded thereabout. When the Danites took and demoliſhed it, they called it *Dan*, in memory of their father, *Judg.* xviii. 29. and the Canaanites *Leſhem-dan*. This idolatrous king placed the other calf there, on the other extremity of his new kingdom, to keep the people more attached to himſelf.

Ibid. *Bethel.*] *Heb.* i. e. *the houſe of God*; a city in the tribe of Benjamin, eight miles north from Jeruſalem. At firſt it was called *Luz*, *Heb.* i. e. *a nut-tree*, becauſe many of them grew thereabout; but Jacob called it *Bethel*, in memory of God's glorious appearance to him there, *Gen.* xxviii. 19. In regard to that religious and ancient eſteem of the place, Jeroboam erected one of his monuments of idolatry there. The prophet 780 years afterwards called it by way of contempt *Beth-aven*, *Heb.* i. e. *the houſe of iniquity*, or *vanity*, *Hoſ.* iv. 15. and Amos calls it *Aven*, i. e. *vanity*, chap. i. 5. It was called *Bethel* in the days of Abraham, *Gen.* xii. 8. There was an academy or ſchool of the prophets, 2 *Kings* ii. 3.

Likening his Maker to the grazed ox,
Jehovah; who in one night, when he paſs'd
From Egypt marching, equall'd with one ſtroke
Both her firſt-born and all her bleating gods.
Belial came laſt, than whom a ſpi'rit more leud
Fell not from heaven, or more groſs to love
Vice for itſelf: to him no temple ſtood
Or altar ſmok'd; yet who more oft than he
In temples and at altars, when the prieſt
Turns Athieſt, as did Eli's ſons, who fill'd
With luſt and violence the houſe of God?
In courts and palaces he alſo reigns,
And in luxurious cities, where the noiſe
Of ri'ot aſcends above their loftieſt towers,
And injury and outrage: and when night
Darkens the ſtreets, then wander forth the ſons
Of Belial, flown with inſolence and wine.
Witneſs the ſtreets of Sodom, and that night

℣ 487. *Jehovah.*] It denotes the eſſence of God, is the peculiar and an ineffable and moſt myſterious name of the Deity, and can hardly be tranſlated into any language. Ten names are aſcribed to him in the Hebrew, but this is the chief, and moſt expreſſive of his infinite nature, if it could be expreſſed. See *Pſal.* lxxxiii. 18. A name that the Jews never pronounced, leſt it ſhould be profaned; we tranſlate it *Lord.* Hippocrates ſtyles it *Euormoun*, the great mover of all things.

℣ 495. *Eli,*] or *Heli*; *Heb.* i. e. *offering*, or *lifting up*; a judge and high prieſt of Iſrael, about *A. M.* 2840. He was a good man, but too indulgent to his ſons, Hophni and Phineas, which was their deſtruction, 1 *Sam.* ii. 22, 23. He judged Iſrael forty years, and died ſuddenly, being ninety-eight years old, 1 *Sam.* iv. 15, 18.

℣ 503. *Sodom,*] or *Sedom*; *Heb.* i. e. *a plain field*; the capital of ſeveral cities in the plains of Jordan, which God deſtroyed by fire and brimſtone from heaven, as a juſt vengeance upon their idolatry, luxury, and ſuch wickedneſs as

In Gibeah, when the hoſpitable door
Expos'd a matron, to avoid worſe rape.
These were the prime in order and in might;
The reſt were long to tell, though far renown'd,
Th' Ionian gods, of Javan's iſſue held
Gods, yet confeſs'd later than Heav'n and Earth,
Their boaſted parents: Titan, Heav'n's firſt-born,
With his enormous brood, and birthright ſeiz'd
By younger Saturn; he from mightier Jove,

the laws of God made to be puniſhed with the moſt ignominious death, *Gen.* xix. 24. OBS. That plain was called *Pentapolis, Gr.* i. e. *five cities*, becauſe there were ſo many cities in it, *viz.* Sodom, Gomorrah, Admah, Zeboim, and Zoar.

℣ 504. *Gibeah,*] or *Gibeon*; *Heb.* i. e. *a hill*; a metropolitan city of the tribe of Benjamin, ſituated upon a mountain four miles from Jeruſalem towards the north. The citizens were ſons of Belial, moſt abominable and wicked wretches, without the leaſt fear of God. This was the birth-place of Saul the firſt king of Iſrael.

℣ 508. *Javan.*] *Heb.* i. e. *making ſad.* He was the fourth ſon of Japheth, and the grandſon of Noah. He and his poſterity firſt peopled that part of Greece which was called *Ionia* from him. So Alexander the Great is called *the king of Javan*, Dan. viii. 21. See *Gen.* x. 2. And the Tartars call Greece *Javan* from hence.

℣ 510. *Titan.*] XIV. *Heb.* i. e. *born of the earth*; becauſe he and all theſe other gods were ſaid to be born of heaven and earth. This fable ſignifies the ſun.

℣ 512. *Saturn.*] XV. *Heb.* i. e. *hid*; *Lat.* i. e. *a ſower*, or *full of years*, i. e. *old*; the moſt ancient of all the Heathen gods, the youngeſt ſon of heaven and earth, whom the poets made the grandfather of all the gods, and father of Jupiter. In the Greek, *Kronos*, i. e. *the god of time.* Titan was his elder brother, therefore Milton here calls him, *Younger Saturn*, and in another place, *Old Saturn*, becauſe he was the god of time; which was the oldeſt of them all. Saturn was a wiſe prince, but unfortunate; for his ſon Jupiter expelled him the kingdom of Crete, from whence he fled into Italy, and taught thoſe people huſbandry; plowing, ſowing, and the uſe of the ſcythe. Saturn is Adam, who hid himſelf from God, *Gen.* iii. 10. or Noah, who was the fa-

His own and Rhea's ſon, like meaſure found;
So Jove uſurping reign'd: theſe firſt in Crete
And Ida known; thence on the ſnowy top
Of cold Olympus rul'd the middle air,

ther of men, the inventor of huſbandry, wine, architecture, navigation, *&c.*

℣ 513. *Rhea.*] XVI. *Gr.* i. e. *flowing.* The daughter of heaven and earth, the wife and ſiſter of Saturn, the mother of Jupiter: ſhe is called alſo *Sylvia* and *Ilia.* This fable repreſents Eve and the earth, which floweth with the abundance of all good things, for the uſe and comfort of mankind. For the old heathens worſhipped and feared things according as they were good and uſeful, or terrible to themſelves, as the ſun, moon, crocodile; and ſome adored the devil, that he might not deſtroy them, which the wild Americans do ſtill.

℣ 514. *Crete.*] *Heb.* i. e. *an archer*; becauſe theſe people were excellent archers. At firſt it was called *Curete*, from the Curetes, *Gr.* i. e. *ſhorn*; becauſe they cut off all the hair of their heads; they came from Paleſtine. The Greeks called it *Hekatomopolis*, i. e. *the iſland with* 100 *cities.* It is one of the largeſt iſlands in the Mediterranean ſea, in the mouth of the Archipelago, between Greece and Africa, 240 miles from eaſt to weſt, 80 from ſouth to north, about 600 miles in compaſs, and about 600 miles from Jeruſalem to the weſt, 600 from Conſtantinople, and 300 miles from Cyprus. It is now called *Candia*, i. e. *an intrenchment*, from the chief town built by the Saracens, *A. D.* 823. The Venetians bought it from the marquis of Monſerrat, *A. D.* 1204; but the Turks took it from them, *A. D.* 1669. There Jupiter is ſaid to be both born, brought up, and buried. The old Cretans were famous for lying; ſee *Tit.* i. 12, which St Paul quoted from Epimenides.

℣ 515. *Ida.*] *Lat.* from the *Gr.* i. e. *a proſpect*; becauſe upon it one had a fair view of the whole iſland of Crete, the adjacent countries and ſeas. A famous mountain in that iſland, where Jupiter was nurſed in a cave. It is now called *Pſiloriti*, *Gr.* i. e. *the little hill*; and from it Jupiter is called *Idæus* by the old poets.

℣ 516. *Olympus.*] *Lat.* from the *Gr.* i. e. *all-ſhining, clear, and ſerene.* It is the name of ſeveral mountains; but here, of that between Theſſaly and Macedon, ſo high that no clouds or darkneſs appeared upon it; and it was covered with ſnow, therefore it is called *cold.* The poets uſed it for hea-

Their higheſt heav'n; or on the Delphian cliff,
Or in Dodona, and through all the bounds
Of Doric land; or who with Saturn old
Fled over Adria to th' Heſperian fields,

ven, and ſaid, that Jupiter reigned there, therefore he is called *Jupiter Olympius*. Anaxagoras found it but one mile and a quarter in perpendicular height, as Plutarch relates. It extends from eaſt to weſt, and the top of it extended a great length all of a height; yet ſome part of the Alps is much higher, clouds are ſeen ſometimes upon it, neither is it always covered with ſnow, as the ancients reported.

℣ 517. *Delphian,*] of *Delphi*, from *adelphoi*, *Gr.* i. e. *brothers*; becauſe Apollo and Bacchus, both ſons of Jupiter, were worſhipped there: or from Delphos the founder of it. It was very ancient, and flouriſhed 100 years before the Trojan war. The firſt, moſt magnificent and richeſt of all the oracles of Apollo, and of all the other gods. An ancient city of Bœotia, at the foot of Parnaſſus, built upon a ſteep rock, without any other walls; now *Delpho*. There was a magnificent and famous temple and oracle of Apollo whither all nations reſorted for anſwers in all dubious affairs, and inriched with the moſt valuable gifts; therefore he was called *Apollo Delphius*. It had its original from a flock of goats that reſorted there, and from an enthuſiaſtical girl. In it was kept a perpetual fire, which cuſtom they borrowed from Moſes.

℣ 518. *Dodona.*] *Lat.* from the *Gr.* i. e. *ſounding day and night*; or, becauſe it was built by Dodon, the ſon of Javan, and grandſon of Japheth, the captain of a colony which firſt inhabited that part of Epirus, *Gen.* x. 4. A famous and ancient town in Chaonia, on the weſt ſide of Epirus, famous for the vocal foreſt and oracle of Jupiter, where the oaks conſecrated to him gave anſwers; from thence he was called *Dodonæus*. Heſiod ſays, it was the moſt ancient of all the oracles of Greece.

℣ 520. The *Adriatic ſea,*] now the gulf of Venice or Illyria, which ſeparates Greece and Illyricum from Italy. Saturn paſt over it when he fled into Italy, where he propagated the Phœnician and Grecian idolatry, arts, and ſciences, for which he was entertained by Janus the king of it, and deified after his death. Theſe inſtitutions made men ſo happy, that the poets called that time the *golden age*. Saturn is Adam, and that age the ſtate of innocence, before his fall.

And o'er the Celtic roam'd the utmoſt iſles.
All theſe and more came flocking; but with looks
Down-caſt and damp, yet ſuch wherein appear'd
Obſcure ſome glimpſe of joy, to' have found their chief
Not in deſpair, to' have found themſelves not loſt
In loſs itſelf; which on his count'nance caſt
Like doubtful hue: but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not ſubſtance, gently rais'd
Their fainting courage, and diſpell'd their fears.
Then ſtrait commands that at the warlike ſound
Of trumpets loud and clarions be uprear'd
His mighty ſtandard: that proud honour claim'd
Azazel as his right, a Cherub tall;
Who forthwith from the glittering ſtaff unfurl'd
Th' imperial enſign, which, full high advanc'd,
Shone like a meteor ſtreaming to the wind,
With gems and golden luſtre rich imblaz'd,
Seraphic arms and trophies; all the while
Sonorous metal blowing martial ſounds;
At which the univerſal hoſt upſent
A ſhout, that tore hell's concave, and beyond
Frighted the reign of Chaos and old Night.
All in a moment through the gloom were ſeen
Ten thouſand banners riſe into the air
With orient colours waving: with them roſe
A foreſt huge of ſpears; and thronging helms

℣ 534. *Azazel,*] or *Gnazazel*; *Heb.* i. e. *a goat going away*, or *ſent away*. The ſcape-goat, which bore all the ſins of the people into the wilderneſs, and died there, *Lev.* xvi. 10. A type of Chriſt: but others take it for a devil, therefore *Milton* very properly makes him to be Satan's ſtandard-bearer in chief.

Appear'd, and ſerried ſhields in thick array,
Of depth immeaſurable: anon they move
In perfect phalanx, to the Dorian mood
Of flutes, and ſoft recorders; ſuch as rais'd
To height of nobleſt temper heroes old
Arming to battle; and inſtead of rage,
Deliberate valour breath'd, firm and unmov'd
With dread of death to flight or foul retreat;
Nor wanting pow'r to mitigate and ſwage,
With ſolemn touches, troubled thoughts, and chaſe
Anguiſh, and doubt, and fear, and ſorr'ow, and pain,
From mortal or immortal minds. Thus they
Breathing united force, with fixed thought
Mov'd on in ſilence to ſoft pipes, that charm'd
Their painful ſteps o'er the burnt ſoil: and now
Advanc'd in view, they ſtand, a horrid front
Of dreadful length and dazzling arms, in guiſe
Of warriors old with order'd ſpear and ſhield,
Awaiting what command their mighty chief
Had to impoſe. He through the armed files
Darts his experienc'd eye, and ſoon traverſe
The whole battalion views, their order due,
Their viſages and ſtature as of gods;
Their number laſt he ſums. And now his heart
Diſtends with pride, and hard'ning in his ſtrength
Glories: for never ſince created man
Met ſuch embodied force, as nam'd with theſe
Could merit more than that ſmall infantry
Warr'd on by cranes; though all the giant brood

ℽ 552. *Heroes.*] *Lat. Gr.* i. e. *great and illuſtrious men*, renouned for their valour, wiſdom, or virtuous deeds, for which they were deified and highly celebrated after death; as Jaſon, Achilles, Hercules, &c.

Of Phlegra with th' heroic race were join'd
That fought at Thebes and Ilium, on each ſide
Mix'd with auxiliar gods; and what reſounds
In fable or romance of Uther's ſon
Begirt with Britiſh and Armoric knights;
And all who ſince, baptiz'd or infidel,
Jouſted in Aſpramont or Montalban,

℣ 578. *Thebes.*] *Lat. Gr.* from the *Phœn.* i. e. *dirt*, or *mud*; becauſe it was covered with water, ſnow, and dirt in the winter time. A famous city of Bœotia in Greece, built by Cadmus, or at leaſt the citadel of it, which was called *Cadmæa* from him. There Cadmus with his heroes fought; there alſo Eſtocles and Polynices, ſons of Oedipus, fought one againſt another; and there Hercules the giant was born, who ſlew the centaurs, the Nemæan lion, the monſter hydra, and the wild boar of Erymanthus, near Thebes, *&c.*

℣ 578. *Troy,*] *Ilium, Ilion,* and *Ilios*; *Lat.* from the *Gr.* from Ilus the fourth king of Troy, who enlarged it, and gave it that name. It is called alſo *Troy*, from Tros, the ſecond king; founded by Erycthonius, about *A. M.* 2574. The city of Troy in Phrygia, in the Leſſer Aſia, three miles from the Ægean ſea, upon the river Xanthus, near mount Ida. What heroes fought there on both ſides, while the Greeks beſieged it ten years, and then razed it, 432 years before the building of Rome, is well known to all who have read Homer, Virgil, Ovid, and other poets.

℣ 580. *Arthur.*] *Brit.* i. e. *a ſtrong man.* King Arthur was crowned, *A. D.* 516. and was a famous hero in old Britiſh hiſtory. They ſay, he fought twelve battles with the Saxons, with vaſt valour and ſucceſs. He combated alſo with many foreign knights and champions, died in the 90th year of his age, and 34th year of his reign.

℣ 581. *Britiſh.*] of *Bretain, Heb.* and *Phœn.* i. e. *the land of tin:* or *Brit*, i. e. *painted*; becauſe the old Phœnicians dug tin out of Cornwall, *&c.* and the old Britons painted themſelves with woad, *&c.* to make themſelves appear more terrible in war, as the Picts in Scotland did, and the wild Americans do to this day.

℣ 583. *Jouſts,*] which was a very antient diverſion, when the combatants mounted on horſeback, armed, adorned with feathers, and lances in their hands, run at one another in full gallop, one on one ſide, and the other on the other

Damaſco, or Marocco, or Trebiſond;
Or whom Biſerta ſent from Afric ſhore, 585

ſide of a low rail. This ſort of exerciſe (called *jouſts* and *tournaments* in the old French) was firſt introduced into Germany, at Magdeburg, *A. D.* 835, by Henry called *the fowler*, a Saxon prince, who was elected emperor of Germany, ſome time after Charles the Great; by Manuel Comnenus, emperor of Conſtantinople, about *A. D.* 1114; by king Henry IV. in Smithfield, before the Engliſh nobility, *A. D.* 1409: but was uſed among the old Saxons as a trial of manhood and innocence, and called by them *Kamp-fight*, now by us a *duel*, and *combat*, *Lat. Fr.* i. e. *a fight between two men.*

Ibid. *Aſpramont.*] *Lat.* i. e. *a rough, rocky mountain*; a feigned name in romances.

Ibid. *Montalban.*] *Lat.* i. e. *a white mountain.* A mountain diſtant twelve miles from Rome in Italy; whereon the deciſive combat was fought between the three Horatii on the ſide of the Romans, and the three Curiatii, on that of the Albans. Some take it alſo for Montaubain in France, and others, for a feigned name in romances.

℣ 584. *Damaſcus.*] For therein it is ſaid that Cain and Abel the firſt heroes fought for life and death, *Gen.* iv 8.

Ibid. *Maracco.*] *Heb.* i. e. *weſt*; or *Arab.* i. e. *a government*; *Gr.* i. e. *black*; becauſe it is weſt from Canaan, and the people are black. The Romans call it *Mauritania*, i. e. *the country of the Mauri*, whom we call *Moors* and *Blacks.* A large, pleaſant, and fruitful kingdom in Africa, upon the Atlantic ocean. It is 300 miles long, and 180 miles broad; and is divided into ſeven provinces. Morocco is very large, and was the capital city of it; but now Fez enjoys that honour. This country contains many Roman antiquities ſtill. Here King Juba acted the hero with Pompey, Curio, Scipio, Cæſar, *&c.*

Ibid. *Trebiſond,*] or *Trabiſond*; by the Greeks, *Trapeza*, i. e. *a four-footed ſtool*; becauſe it reſembles that. The capital city of Capadocia, and the ſeat of a Turkiſh governor, near the Euxine ſea. This country is ſaid to have been the land of the Amazons, afterwards the ſeat of the Parthian empire. Alexis Comnenus founded this empire, when the Turks took Conſtantinople from him, *A. D.* 1204. Mahummed the Great took it from the Greeks, *A. D.* 1461. ſo it has continued in their poſſeſſion. The Greeks now call it *Romania*, through a miſtake.

℣ 585. *Afric,*] for *African*, from *Africa*; *Arab.* i. e. *an ear*

When Charlemain with all his peerage fell
By Fontarrabia. Thus far theſe beyond

of corn; becauſe it is very fruitful in corn in the vallies: or from *Ifriſki*, or *Ifriſkiſh*, an Arabian prince. The Tartars and Indians call it *Magrib*, and *Al-Grib*, i. e. *the weſt*, on account of its ſituation in reſpect to them. Its ancient names were Olympia, Oceana, Eſchatia, Coryphe, Heſperia, Æria, Ortygia, Ammonia, Æthiopia, Ophiuſa, Cephenia, Cyrene, Lybia. Africa is the largeſt peninſula in this part of the world, encompaſſed with the ſea, except the iſthmus of Suez, which is eighteen leagues or fifty-four miles long. It is one of the four grand parts of the earth, larger than Europe, much leſs than Aſia, extending from north to ſouth about 4800 miles, and from eaſt to weſt 4800 miles. It lyes almoſt under the torrid zone, is exceſſively hot, barren and ſandy, very imperfectly known to the antients, who thought it was not habitable, and even to us at this day in the inland regions. It was peopled by the poſterity of Ham, who bear his curſe to this day; for they have been always ſlaves to other nations, *Gen.* ix. 25. Chriſtianity flouriſhed there in the firſt ages; Tertullian, St Auguſtin, St Cyprian, were glorious lights therein; but, alas! now they are almoſt all heathens and Mahummedans. Chriſtianity was weakened by the invaſion of the Goths and Saracens, and laſtly of the Mahummedans, *A. D.* 722.

℣ 586. *Charlemain.*] *Fr.* i. e. *Charles the Great.* In the *Teut.* and *Sax.* it ſignifies *ſtrong*, *ſtout*, *valiant*. A mighty hero, a valiant and pious prince, born *A. D.* 742. He was king of France, and made emperor of Germany, *A. D.* 800. Crowned at Rome by Pope Leo III. with the title of *Cæſar Auguſtus*, and the two-headed eagle, to ſignify the Roman and German empire, which he poſſeſſed in great part. A victorious, learned, liberal, juſt and pious prince; therefore he was dignified with the title of *moſt Chriſtian king*, which the French kings have enjoyed ever ſince He died peaceably at Aix-la-Chapelle, *Jan.* 28. *A. D.* 814. of his age 72, reign 45, and was buried there. Frederick I. took his body out of the ſepulchre, out of which were taken a great number of reliques and rarities, which he had collected in his life-time; but not like the riches found in king David's.

℣ 587. *Fontarabbia*] *Span.* from the *Lat.* i. e. *a rapid ſtream.* A very ſtrong fort and city on the frontiers of Spain and Biſcay, on the mouth of the river Ridoſſa, near St Sebaſtian, and well fortified on the borders of France, which hath

Compare of mortal proweſs, yet obſerv'd
Their dread commander: he above the reſt
In ſhape and geſture proudly eminent
Stood like a tow'r; his form had yet not loſt
All her origi'nal brightneſs, nor appear'd
Leſs than arch-angel ruin'd, and th' exceſs
Of glory' obſcur'd: as when the ſun new riſen
Looks through the horizontal miſty air
Shorn of his beams; or from behind the moon
In dim eclipſe diſaſtrous twilight ſheds
On half the nations, and with fear of change
Perplexes monarchs. Darken'd ſo, yet ſhone
Above them all th' arch-angel: but his face

frequently beſieged it, but in vain. Obs. This expedition and fall of Charles the Great, with his nobles at Fontarabbia, related by Mr John Turpin, is entirely falſe and fabulous. But poets do not regard exactneſs of hiſtory nor chronology, provided a fiction may help them out, and pleaſe their readers: for Æneas was 300 years after Queen Dido, though Virgil makes them contemporary; as St Auſtin proves in his book, *Of the city of God*, and G. Hornius in his *Arca Noæ*, p. 358.

℣ 589. —*he above the reſt*, &c.] What a noble deſcription is here of Satan's perſon! and how different from the common and ridiculous repreſentations of him, with horns and a tail, and cloven feet! and yet Taſſo hath ſo deſcribed him, Canto IV. The greateſt maſters in painting had not ſuch ſublime ideas as Milton, and among all their devils have drawn no portrait comparable to this; as every body muſt allow who hath ſeen the pictures or the prints of Michael and the devil by Raphael, and of the ſame by Guido, and of the laſt judgment by Michael Angelo.

℣ 598. ——*and with fear of change*
Perplexes monarchs.] It is ſaid that this noble poem was in danger of being ſuppreſs'd by the licencer on account of this ſimile, as if it contained ſome latent treaſon in it: but it is ſaying little more than poets have ſaid under the moſt abſolute monarchies; as Virg. *Georg.* I. 464.

———*Ille etiam cæcos inſtare tumultus*
Sæpe monet, fraudemque, et operta tumeſcere bella.

Deep ſcars of thunder had entrench'd, and care
Sat on his faded cheek, but under brows
Of dauntleſs courage, and conſiderate pride
Waiting revenge: cruel his eye, but caſt
Signs of remorſe and paſſion to behold
The fellows of his crime, the followers rather,
(Far other once beheld in bliſs), condemn'd
For ever now to have their lot in pain;
Millions of ſpirits for his fault amerc'd
Of heav'n, and from eternal ſplendors flung
For his revolt; yet faithful how they ſtood,
Their glory wither'd: as when heaven's fire
Hath ſcath'd the foreſt-oaks, or mountain-pines,
With ſinged top their ſtately growth, though bare,
Stands on the blaſted heath. He now prepar'd
To ſpeak; whereat their doubled ranks they bend
From wing to wing, and half incloſe him round
With all his peers: attention held them mute.
Thrice he aſſay'd, and thrice, in ſpite of ſcorn,
Tears, ſuch as angels weep, burſt forth: at laſt
Words interwove with ſighs found out their way.

O myriads of immortal ſpi'rits, O powers
Matchleſs, but with th' Almighty; and that ſtrife
Was not inglorious, though th' event was dire,
As this place teſtifies, and this dire change,
Hateful to utter: but what pow'r of mind,
Foreſeeing or preſaging, from the depth
Of knowledge paſt or preſent, could have fear'd,
How ſuch united force of gods, how ſuch
As ſtood like theſe, could ever know repulſe?
For who can yet believe, though after loſs,
That all theſe puiſſant legions, whoſe exile

Hath emptied heav'n, ſhall fail to reaſcend,
Self-rais'd, and repoſſeſs their native ſeat?
For me be witneſs all the hoſt of heav'n,
If counſels different, or danger ſhunn'd
By me, have loſt our hopes. But he who reigns
Monarch in heaven, till then as one ſecure
Sat on his throne, upheld by old repute,
Conſent or cuſtom, and his regal ſtate
Put forth at full, but ſtill his ſtrength conceal'd,
Which tempted our attempt, and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war, provok'd; our better part remains,
To work in cloſe deſign, by fraud or guile,
What force effected not: that he no leſs
At length from us may find, who overcomes
By force, hath overcome but half his foe.
Space may produce new worlds; whereof ſo rife
There went a fame in heav'n, that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour equal to the ſons of heaven:
Thither, if but to pry, ſhall be perhaps
Our firſt eruption, thither or elſewhere:
For this infernal pit ſhall never hold
Celeſtial ſpi'rits in bondage, nor th' abyſs

℣ 633. *Hath emptied heav'n.*] It is conceived that a third part of the angels fell with Satan, according to *Rev.* xii. 4. "And his tail drew the third part of the ſtars of heaven, and caſt them to the earth:" and this opinion Milton hath expreſs'd in ſeveral places, II. 692. V. 710. VI. 156: but Satan here talks big, and magnifies their number, as if their *exile had emptied heaven.*

Long under darkneſs cover. But theſe thoughts
Full counſel muſt mature: peace is deſpair'd,
For who can think ſubmiſſion? War then, war
Open or underſtood, muſt be reſolv'd.

He ſpake: and to confirm his words, outflew
Millions of flaming ſwords, drawn from the thighs
Of mighty Cherubim; the ſudden blaze
Far round illumin'd hell: highly they rag'd
Againſt the High'eſt, and fierce with graſped arms
Claſh'd on their ſounding ſhields the din of war,
Hurling defiance tow'ard the vault of heaven.

There ſtood a hill not far, whoſe griſly top
Belch'd fire and rolling ſmoke; the reſt entire
Shone with a gloſſy ſcurf, undoubted ſign
That in his womb was hid metallic ore,
The work of ſulphur. Thither wing'd with ſpeed
A numerous brigad haſten'd: as when bands
Of pioneers, with ſpade and pickaxe arm'd,
Forerun the royal camp to trench a field,
Or caſt a rampart. Mammon led them on,
Mammon, the leaſt erected ſpi'rit that fell
From heav'n; for e'en in heav'n his looks and thoughts
Were always downward bent, admiring more
The riches of heav'n's pavement, trodden gold,

℣ 676. *Pioneers,*] or *Pioniers*; *Fr.* a military term. Labourers going before an army, to dig up trenches, to level ways, undermine caſtles, *&c.*

℣ 678 *Mammon.*] *Phœn. Carthag.* from the *Heb.* i. e. *riches.* The god of plenty and wealth among the Phœnicians, Hebrews, *&c.*; the Pluto of the Greeks and Romans. He is beautifully painted here, and his name is repeated, to add the greater force to the ſenſe.

℣ 682. *Pavement.*] *Ital. Span. Lat.* i. e. *beaten,* or *trod on,* a paved floor, a cauſeway, a ground-room in a houſe. Here,

Than ought divine or holy elſe enjoyed
In viſion beatific: by him firſt
Men alſo, and by his ſuggeſtion taught,
Ranſack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treaſures better hid. Soon had his crew
Open'd into the hill a ſpacious wound,
And digg'd out ribs of gold. Let none admire
That riches grow in hell; that ſoil may beſt
Deſerve the precious bane. And here let thoſe
Who boaſt in mortal things, and wond'ring tell
Of Babel, and the works of Memphian kings,
Learn how their greateſt monuments of fame,
And ſtrength and art, are eaſily outdone
By ſpirits reprobate, and in an hour
What in an age they with inceſſant toil

the floor of heaven, repreſented by St John to be paved with pure gold, which Mammon liked beſt. See *Rev.* xxi. 18,—21. "And the building of the wall of it was of jaſper; and the city was pure gold, like unto clear glaſs; and the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was jaſper, the ſecond a ſaphire, the third a chalcedony, the fourth an emerald. The fifth ſardonyx, the ſixth ſardius, the ſeventh chryſolite, the eight beryl, the ninth a topaz, the tenth a chryſopraſus, the eleventh a jacinct, the twelfth an amethyſt. And the twelve gates were twelve pearls; every ſeveral gate was of one pearl: and the ſtreet of the city was pure gold, as it were tranſparent glaſs."

℣ 694. *Babel.*] *Heb.* i. e. *confuſion*; becauſe God there confounded the language of thoſe impious builders of that tower, *Gen.* xi. 1, 10. From thence comes *babble*, i. e. *to ſpeak nonſenſe*, or words that are not underſtood by other men.

Ibid. The walls of Babylon, and the pyramids of Egypt near Memphis, are two of the ſeven wonders of the world, laſting and mighty monuments of human art and power; but in nothing comparable to thoſe of the fallen angels, as appears from their infernal hall in hell.

And hands innumerable ſcarce perform.
Nigh on the plain in many cells prepar'd,
That underneath had veins of liquid fire
Sluc'd from the lake, a ſecond multitude
With wondrous art founded the maſſy ore,
Severing each kind, and ſcumm'd the bullion droſs:
A third as ſoon had form'd within the ground
A various mold, and from the boiling cells
By ſtrange conveyance fill'd each hollow nook;
As in an organ from one blaſt of wind
To many a row of pipes the ſound-board breathes.
Anon out of the earth a fabric huge
Roſe like an exhalation, with the ſound
Of dulcet ſymphonies and voices ſweet,
Built like a temple, where pilaſters round

℣ 708. *Organ.*] *Lat.* from the *Gr.* i. e. *the inſtrument.* A muſical term. A muſical inſtrument; ſo called, becauſe it is eſteemed the chiefeſt and principal of all muſical inſtruments: in Hebrew the name of it ſignifies *lovely* and *delightful.* It was one of the firſt in the world, invented by Tubal, *Gen.* iv. 21. and very much uſed by the ancients, *Job* xxi. 12. *Pſalm* cl. 4.

℣ 711. *Roſe like an exhalation.*] The ſudden riſing of Pandæmonium is ſuppoſed, and with great probability, to be a hint taken from ſome of the moving ſcenes and machines invented for the ſtage by the famous Inigo Jones.

℣ 713. *Pilaſters,* &c.] One of the greateſt faults of Milton is his affectation of ſhowing his learning and knowledge upon every occaſion. He could not ſo much as deſcribe this ſtructure without bringing in I know not how many terms of achitecture, which it will be proper for the ſake of many readers to explain. *Pilaſters round,* pillars jutting out of the wall, *were ſet, and Doric pillars,* pillars of the Doric order; as their muſic was *to the Dorian mood,* ℣ 550, ſo their achitecture was of the Doric order; *overlaid with golden architrave,* that part of a column above the capital; *nor did there want cornice,* the uppermoſt member of the intablature of the column, *or freeze,* that part of the intablature of columns between the architrave and cor-

Were ſet, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or freeze, with boſſy ſculptures graven;
The roof was fretted gold. Not Babylon,

nice, ſo denominated of the Latin *phrygio*, an imbroiderer, becauſe it is commonly adorned with ſculptures in baſſo relievo, imitating imbroidery, and therefore the poet adds, *with boſſy ſculptures graven; the roof was fretted gold*; fret-work is fillets interwoven at parallel diſtances. This kind of work has uſually flowers in the ſpaces, and muſt glitter much, eſpecially by lamp-light, as Mr Richardſon obſerves.

℣ 713. *Pilaſters.*] *Fr. Ital.* from the *Lat.* i. e. *little pillars.* A term of architecture. A kind of ſquare pillar made to jut out of the wall of any curious fabric.

℣ 714. *Doric.*] *Fr. Lat. Gr.* i. e. *of or belonging to the Dores.* A term of architecture. It is one of the five orders of architecture, from Dorus king of the Dorians in Achaia, who built a magnificent temple to Juno at Argi, which was the firſt model of this order.

℣. 715. *Architrave.*] *Fr. Gr.* i. e. *the chief head of a pillar.* A term of architecture. It is a moulding next above the chapiter or head of a column or pillar.

℣ 716. *Cornice,*] or *Corniſh*; *Fr. Lat.* from the *Gr. a horn.* A term of architecture. It is the third or higheſt part of the freeze, extending out like an horn or point in building.

Ibid. *Freeze,*] or *Frieze*; *Fr.* i. e. *a ruff*, or *fringe.* A term of architecture. It is the round and broad band of a pillar, beween the architrave and the cornice.

Ibid. *Boſſy.*] *Fr.* belonging to a boſs, *i. e. a knob*, or *ſtub ſwelling out.* Another term of architecture.

℣ 717. *Fretted.*] *Ital. Fr.* from the *Lat.* A term of architecture. An ornament of two liſts interwoven and at an equal diſtance, with ſeveral breaks and indentures, *i. e.* all this workmanſhip was of pure ſolid gold.

Ibid. *Babylon.*] *Heb.* from *Babel*, i. e. *confuſion.* A very noble and ancient city in Chaldea, upon a vaſt plain, built near the old tower upon the Euphrates: it was founded by Nimrod before the ſeparation and confuſion of languages, *Gen.* x. 10. therefore that country is called *the land of Nimrod*, *Micah* v. 6.; but was augmented, beautified, and fortified by Ninus, Semiramis, Nebuchadnezzar, *&c.* and that is the reaſon why ſeveral hiſtorians aſcribe the foundation of it

Nor great Alcairo ſuch magnificence
Equall'd in all their glories, to inſhrine
Belus or Serapis their gods, or ſeat 720

to different princes. It was the metropolis of Aſſyria, till Seleucia eclipſed the glory of it, and the firſt ſeat of monarchy in the world. The walls of it were ſixty miles in circuit, fifty cubits high, and eighty ſeven foot thick, ſo that ſeveral coaches might paſs upon them, and eſteemed one of the ſeven wonders of the world. This was the oldeſt, largeſt, moſt magnificent, and famous city upon earth, till it was ruined by Cyrus, Darius, Seleucus, Orodes, and Alexander the Great: he took it, found immenſe treaſures therein, ſtaid a whole year, and died there. It is about forty miles ſouth-eaſt from Bagdat, which is upon the Tygris, and is often miſtaken for the old Babylon; and about 680 miles from Jeruſalem eaſtward. It hath been ruinous heaps, and dens of wild, ſavage beaſts, ſerpents, and other venomous creatures, for many ages paſt, ſo that travellers dare not approach it, as Jeremiah and other prophets foretold, becauſe of the idolatry, cruelty, oppreſſion, pride, and other heinous crimes of its inhabitants.

℣ 718. *Grand Cairo,*] *Alcairo*, or *Alcahera*; *Arab.* i. e. *victorious*, or *triumphant*; becauſe Muazzus founded it in the aſcendant of Mars, who conquers the world. Others from *Al*, *the*, and *Ker*, *city*, i. e. *the city*, by way of eminence. The French call it *Grand Cairo*, i. e. *the great city*. It is the chief city of Egypt now, built out of the ruins of the old Memphis, on the eaſt ſide of the Nile; but Memphis ſtood on the weſt ſide, and a little below it, above the firſt diviſion of that river. Old Cairo was upon the bank of the river, but New Cairo is about three miles from it.

℣ 720. *Belus.*] *Heb.* i. e. *lord*. The ſon of Nimrod, the ſecond king of Babylon, and the firſt man that was deified after death. He began to reign *A. M.* 1879, and died *A. M.* 1914.

Ibid. *Serapis.*] *Heb.* i. e. *a prince*, or *ox*. The ſame as Apis, in the old Egyptian language, from *Ab*, *Heb.* i. e. *a father*; for Joſeph ſaid, I am a father to Pharaoh, *Gen.* xlv. 8. An ancient king and god in Egypt, thought to be Joſeph in fable; being repreſented with the figure of an ox, with the ſun and moon, and as a youth with a buſhel and a cup. All this agrees exactly to the character and ſtation of that worthy deliverer of their nation, and provident ſtateſman. *Herodot. lib.* 3. *c.* 28. *Diodor. Sicul.* 1.

Their kings, when Egypt with Aſſyria ſtrove
In wealth and luxury. Th' aſcending pile
Stood fix'd her ſtately height; and ſtrait the doors
Opening their brazen folds diſcover wide
Within, her ample ſpaces, o'er the ſmooth
And level pavement: from the arched roof,
Pendent by ſubtle magic, many a row
Of ſtarry lamps and blazing creſſets, fed
With Naphtha and Aſphaltus, yielded light
As from a ſky. The haſty multitude
Admiring enter'd; and the work ſome praiſe,
And ſome the architect: his hand was known
In heav'n by many a towred ſtructure high,
Where ſcepter'd angels held their reſidence,
And ſat as princes; whom the ſúpreme King
Exalted to ſuch pow'r, and gave to rule,
Each in his hierarchy, the orders bright.

℣ 721. *Aſſyria.*] *Heb.* i. e. *bleſſed*; from Aſſur the ſon of Sem, *Gen.* x. 11, 12. A large and fertile country in Aſia, joining to Chaldea, Meſopotamia, Armenia, *&c.* where the firſt grand monarchy was founded, about 115 years after the flood, and continued for 1300 or 1400 years. Then it fell into the hands of the Babylonians, Ninevites, Medes, Perſians, Greeks, Romans, and now of the Turks ſucceſſively.

℣ 729. *Naphtha,*] or *Naptha*; *Lat. Gr.* from the *Chald.* i. e. *dropping*; a kind of fat, chalky, and bituminous clay, of a dark colour, that takes fire ſooner than brimſtone; it will draw fire to it from afar, and is not ſoon quenched. Famous ſprings of it are at Baku in Perſia; they uſe it inſtead of lamp-oil in their fire-works. It yields a great revenue to the emperor of Perſia.

Ibid. *Aſphaltus.*] *Lat. Gr.* i. e. *unextinguiſhable*; a kind of fat burning clay, like pitch, found in pits, and abounding near Sodom and Babylon. It was uſed inſtead of morter in building the tower and walls of Babylon, *Gen.* xi. 3. From thence the lake of Sodom is called *Aſphaltites.*

℣ 737. *Hierarchy.*] *Fr. Lat.* from the *Gr.* i. e. *a ſacred government*; a theolog. term. Here, the moſt glorious govern-

Nor was his name unheard or unador'd
In ancient Greece; and in Auſonian land
Men call'd him Mulciber; and how he fell
From heav'n, they fabled, thrown by angry Jove
Sheer o'er the cryſtal battlements; from morn
To noon he fell, from noon to dewy eve,
A ſummer's day; and with the ſetting ſun
Dropt from the zenith like a falling ſtar,
On Lemnos th' Ægean iſle: thus they relate,

ment of the holy angels in heaven. It conſiſts, as ſome ſay, of nine orders, which are divided into the higheſt, middle, and loweſt, *viz.* 1. Seraphims, Cherubims, and Thrones. 2. Dominions, Principalities, and Powers. 3. Virtues, Arch-angels, and Angels. The holy ſcriptures, eſpecially St Paul, *Col.* i. 16. mention thoſe degrees of holy angels; but Dionyſius the Areopagite, and the ſchoolmen explain and rank them as diſtinctly as if they had been in heaven and ſeen them. And doubtleſs there is as much variety in the angels as there is among men, animals, plants, and flowers, whereof there are not two of a kind, in every reſpect, alike; which is a lively demonſtration of the infinite wiſdom and power of the Maker.

℣ 739. *Greece.*] *Lat.* from the *Gr.* from Græcus, ſon of Cecrops, who was one of the firſt kings of it. An ancient and noble country in Europe, upon the Mediterranean and Ægean ſeas, and highly celebrated in hiſtory.

℣ 740. *Mulciber.*] *Lat.* i. e. *a melter*, or *ſoftner of iron.* Vulcan, Jupiter's ſon and founder, and god of the ſmiths. Vulcan is Tubal-cain, *Gen.* iv. 22.: his falling from heaven is nothing elſe than the hiſtory of the fallen angels dreſſed up in a poetical fable, which they had by long tradition from Noah, Moſes, *&c.* and from thence it ſpread over all the world. Vulcan was a famous maſter-ſmith of Lemnos; but here he is taken for ſome grand devil, whom Milton feigns to be the architect or head-workman of the infernal palace.

℣ 745. *Falling ſtar.*] *Sax. Gr.* a philoſoph. term. It is a fiery meteor, gendered in the air, which appears like a ſky-rocket, and flieth about; but when the ſulphureous ſpirits of it are conſumed, it falleth, flaſhing like a real ſtar; therefore the vulgar fancy it to be one, which is really impoſſible in nature.

℣ 746. *Lemnos.*] *Lat. Gr.* i. e. *well-fixed and abiding*; a large

Erring; for he with this rebellious rout
Fell long before; nor ought avail'd him now
T' have built in heav'n high tow'rs; nor did he 'ſcape
By all his engines, but was headlong ſent
With his induſtrious crew to build in hell.

Mean while the winged heralds, by command
Of ſov'reign pow'r, with awful ceremony
And trumpets ſound, throughout the hoſt proclaim
A ſolemn council forthwith to be held
At Pandæmonium, the high capital
Of Satan and his peers: their ſummons call'd
From every band and ſquared regiment
By place or choice the worthieſt; they anon
With hundreds, and with thouſands, trooping came
Attended: all acceſs was throng'd, the gates
And porches wide, but chief the ſpacious hall
(Though like a cover'd field, where champions bold
Wont ride in arm'd, and at the Soldan's chair
Defy'd the beſt of Panim chivalry
To mortal combat, or career with lance)
Thick ſwarm'd, both on the ground and in the air

iſland in the Archipelago, 600 miles round, oppoſite to mount Athos, dedicated to Vulcan; becauſe in his fall, the poets ſay, he pitched there, continued in it, wrought at the trade, and made Jupiter's darts. Here he had a temple, and was adored as a god. The fire that breaks out of a ſcorched mountain that burns up the ground, ſo that no graſs nor plant grows up to perfection, but withereth, and makes a hideous noiſe thereabout, gave birth to this fable. It is now called *Stalimine* corruptly by the Turks.

℣ 756. *Pandæmonium.*] *Milt.* from the *Gr.* i. e. *All-devils-hall*; the infernal court or palace of all the dæmons or devils. Obs. Milton's pregnant imagination, wit, elocution, and learning, in the compoſition and deſcription of this court, have far outdone Ovid's in his deſcription of the palace of the ſun, and of all other ancient poets; ſo that nothing extant among them comes up to this.

Bruſh'd with the hiſs of ruſling wings. As bees
In ſpring-time, when the ſun with Taurus rides,
Pour forth their populous youth about the hive
In cluſters; they among freſh dews and flowers
Fly to and fro, or on the ſmoothed plank,
The ſuburb of their ſtraw-built citadel,
New rubb'd with balm, expatiate, and confer
Their ſtate-affairs. So thick the airy croud
Swarm'd, and were ſtraiten'd; till the ſignal given,
Behold a wonder! they but now who ſeem'd
In bigneſs to ſurpaſs earth's giant ſons,
Now leſs than ſmalleſt dwarfs, in narrow room
Throng numberleſs, like that pygmean race

℣ 778. *Giants.*] *Lat. Gr.* i. e. *earth-born*; becauſe the poets feigned they were the ſons of Titan and the earth after the deluge, who made war with the gods. Men of extraordinary ſtature. That there were ſuch before the flood and ſince, is evident, from *Gen.* vi. 4. *Numb.* xiii. 33. *Deut.* iii. 11. from ancient hiſtory, and from modern experience; for moſt huge bones of men have been found in divers places. Goliah was ſix cubits and a ſpan, 1 *Sam.* xvii. 4. i. e. ſomewhat about 11 feet Engliſh; beſides many other inſtances.

℣ 779. *Dwarfs.*] *Sax. Dut. Teut.* i. e. *crooked, bunched*; perſons of a moſt low ſtature, little and ſmall people. Such are the Lapſanders, and ſome little men and women in all places.

℣ 780. *Pigmies.*] *Gr.* from the *Heb. gomed*, i. e. *a cubit*, or *palm of the hand*; becauſe they did not exceed a cubit, or a foot and a half at moſt in height. A little people ſaid to live on the mountains of India or Africa, who had children at five years of age, died about eight, and hid themſelves in caves for fear of the cranes, which ſwallowed them up whole: they had every thing in proportion to their ſtature and length of days. Some think they were a ſort of apes or chimpanzees, and not human creatures; others fancy the pigmies dwelt in Lapland, becauſe the Laplanders are all of a low ſtature. The Muſketoe Indians do not exceed four feet at moſt, and many of them are much ſhorter. See *Cockburn's journey*, p. 240.

Beyond the Indian mount, or fairy elves,
Whoſe midnight-revels by a foreſt-ſide
Or fountain ſome belated peaſant ſees,
Or dreams he ſees, while over-head the moon
Sits arbitreſs, and nearer to the earth
Wheels her pale courſe; they on their mirth and dance
Intent, with jocund muſic charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal ſpi'rits to ſmalleſt forms
Reduc'd their ſhapes immenſe, and were at large,
Though without number ſtill, amidſt the hall
Of that infernal court. But far within,
And in their own dimenſions like themſelves,
The great Seraphic lords and Cherubim
In cloſe receſs and ſecret conclave ſat,
A thouſand demi-gods on golden ſeats
Frequent and full. After ſhort ſilence then,
And ſummons read, the great conſult began.

℣ 781. *Fairy elves.*] From *elf*, *Sax. O. Eng. hobgoblings*, miſchievous and fantaſtical ſpirits, haunting the woods and deſolate places, of whom old women tell ſtrange fables.

℣ 796. *Demi-gods.*] *Sax. Lat. ſemones*, q. *ſemi-homines*, i. e. *half-men*, or inferior gods among the Romans, *i. e. half-gods*. Here the chiefs, or captains among the fallen angels met in this infernal council.

N. B. This book contains more of the Hebrew, Arabic, Phœnician, and other oriental languages; more antiquity, hiſtory, both divine and human, mythology, or fables of the poets; more ancient geography, *&c.* than any of the following books; although the whole poem is filled with more learning of every ſort than is contained in any one volume extant, in the moſt ſublime, elegant, well-connected, and ſhort compaſs. The characters and ſpeeches of the devils are wonderful and aſtoniſhing, moſt proper and maſterly, but his deſcription of the pandæmonium tranſcends all human learning.

The end of the firſt book.

The ARGUMENT of Book II.

The conſultation begun, Satan debates whether another battle be to be hazarded for the recovery of heaven: ſome adviſe it, others diſſuade. A third propoſal is preferred, mentioned before by Satan, to ſearch the truth of that prophecy or tradition in heaven concerning another world, and another kind of creature, equal, or not much inferior to themſelves, about this time to be created: Their doubt who ſhall be ſent on this difficult ſearch: Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the reſt betake them ſeveral ways, and to ſeveral employments, as their inclinations lead them, to entertain the time till Satan return. He paſſes on his journey to hell-gates, finds them ſhut, and who ſat there to guard them, by whom at length they are opened, and diſcover to him the great gulf between hell and heaven; with what difficulty he paſſes through, directed by Chaos, the power of that place, to the ſight of this new world which he ſought.

BRITISH
28 JY 77
MUSEUM

PARADISE LOST.

BOOK II.

HIgh on a throne of royal ſtate, which far
Outſhone the wealth of Ormus and of Ind,
Or where the gorgeous Eaſt with richeſt hand
Show'rs on her kings barbaric pearl and gold,
Satan exalted ſat, by merit rais'd
To that bad eminence; and from deſpair
Thus high uplifted beyond hope, aſpires
Beyond thus high, inſatiate to purſue

℣ 2. *Ormus*,] *Ormuz*, or *Hormus*; from Armuza, a town of Carmanica in Perſia, near it; *Perſ.* i. e. *crafty*. It was firſt called *Orgis*, then *Geru*. A rocky iſland in the mouth of the Perſian gulf, 12 miles from the neareſt ſhore of Perſia, 15 miles round, producing nothing but ſome wood and ſalt, and hath not a drop of freſh water in it. It was formerly a kingdom, and had a large territory in Kirman. The Portugueſe took it, *A. D.* 1501, built a ſtrong city and caſtle upon it; then it became the glory of iſlands, and one of the richeſt upon earth, from their vaſt traffic with India, Perſia, Arabia, *&c.*; but through their avarice and pride, Shah Abbas, king of Perſia, *i. e. king and father*, aſſiſted with the Engliſh, took it from them with the loſs of ſeven millions of money and much blood, April 25. 1622. They razed it, and transferred all the trade to Gomron, and four cannons were carried from thence to Iſpahan; now it is a very poor place.

Ibid. *India*,] from the great river Indus, called *Scind*, by the natives, Tartars, and others, which divides it from Perſia on the weſt; or from Hadoran, the fifth ſon of Joktan, who firſt peopled it, *Gen.* x. 27.; therefore in ſcripture it is called *Hodu*, *Havilah*, and *Chus*, i. e. *beautiful and worthy of praiſe*; becauſe it is an exceeding fine, rich country: by the Arabs, *Hynd*; by the natives, Perſians, *&c. Hindoſton*, i. e.

Vain war with heav'n, and, by ſucceſs untaught,
His proud imaginations thus diſplay'd.
Pow'rs and dominions, Deities of heaven;
For ſince no deep within her gulf can hold
Immortal vigor, though oppreſs'd and fall'n,
I give not heav'n for loſt. From this deſcent
Celeſtial virtues riſing, will appear
More glorious and more dread than from no fall,
And truſt themſelves to fear no ſecond fate.
Me though juſt right, and the fix'd laws of heaven
Did firſt create your leader; next, free choice,
With what beſides, in council or in fight,
Hath been atchiev'd of merit, yet this loſs
Thus far at leaſt recover'd, hath much more
Eſtabliſh'd in a ſafe unenvied throne,

the country of the blacks, or *ſwarthy people*; but by us, *the empire of the Great Mogul*, and *the Eaſt Indies*. It is the largeſt (except China) and the richeſt empire upon earth, about 1680 miles in length, and 1690 miles in breadth. It lyes between China on the eaſt, and Perſia to the weſt, and upon the Indian ocean, and contains thirty-ſeven kingdoms, beſides innumerable iſlands. OBS. India was always eſteemed the richeſt part of the world in gold, ſilver, jewels, ſpices, *&c.* and we have a ſignal proof of it lately in thoſe immenſe treaſures which Thamas Kouli Kan took from the emperor and others, when he invaded that empire, *A. D.* 1740. Nadir Shah collected to the value of 87,500,000 *l.* while he continued there: he carried away 25,000,000 *l.*: he took from his officers and ſoldiers 12,500,000 *l.*; from the omras or princes 3,750,000 *l.* The jewels were worth about 2,000,000 *l.*; the imperial throne ſet with diamonds, *&c.* 2250,000,000 *l.*; in contributions from the people 25,000,000 *l.* beſides vaſt ſums from petty kings and cities, with the lives of 200,000 inhabitants. See *Mr Fraſer's hiſtory of Kouli Kan*, who gives a more exact account of all. But that from Aſtracan, mentioned in the public papers, *Sept.* 23. 1740, ſurmounts all credibility. Eaſt India was firſt diſcovered to the Europeans by the Portugueſe, when Vaſques de Gania arrived at Calcutta, *May* 4. 1498.

Yielded with full conſent. The happier ſtate
In heav'n, which follows dignity, might draw
Envy from each inferior: but who here
Will envy whom the higheſt place expoſes
Foremoſt to ſtand againſt the thund'rer's aim,
Your bulwark, and condemns to greateſt ſhare
Of endleſs pain? Where there is then no good
For which to ſtrive, no ſtrife can grow up there
From faction: for none ſure will claim in hell
Precedence; none whoſe portion is ſo ſmall
Of preſent pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm faith, and firm accord,
More than can be in heav'n, we now return
To claim our juſt inheritance of old,
Surer to proſper than proſperity
Could have aſſur'd us; and by what beſt way,
Whether of open war or covert guile,
We now debate: who can adviſe, may ſpeak.
He ceas'd; and next him Moloch, ſcepter'd king,
Stood up, the ſtrongeſt and the fierceſt ſpirit
That fought in heav'n, now fiercer by deſpair:
His truſt was with th' Eternal to be deem'd
Equal in ſtrength; and rather than be leſs,
Car'd not to be at all; with that care loſt
Went all his fear: of God, or hell, or worſe
He reck'd not; and theſe words thereafter ſpake.
My ſentence is for open war: of wiles,
More unexpert, I boaſt not: them let thoſe
Contrive who need, or when they need, not now.
For while they ſit contriving, ſhall the reſt,
Millions that ſtand in arms, and longing wait

The ſignal to aſcend, ſit ling'ring here
Heav'n's fugitives, and for their dwelling-place
Accept this dark opprobrious den of ſhame,
The priſon of his tyranny who reigns
By our delay? No, let us rather chuſe,
Arm'd with hell-flames and fury, all at once
O'er heav'n's high tow'rs to force reſiſtleſs way,
Turning our tortures into horrid arms
Againſt the torturer; when to meet the noiſe
Of his almighty engine he ſhall hear
Infernal thunder; and for lightning, ſee
Black fire and horror ſhot with equal rage
Among his angels, and his throne itſelf
Mix'd with Tartarean ſulphur, and ſtrange fire,
His own invented torments. But perhaps
The way ſeems difficult and ſteep to ſcale
With upright wing againſt a higher foe.
Let ſuch bethink them, if the ſleepy drench
Of that forgetful lake benumb not ſtill,
That in our proper motion we aſcend
Up to our native ſeat: deſcent and fall
To us is adverſe. Who but felt of late,
When the fierce foe hung on our broken rear
Inſulting, and purſu'd us through the deep,
With what compulſion and laborious flight
We ſunk thus low? Th' aſcent is eaſy then;
Th' event is fear'd; ſhould we again provoke
Our ſtronger, ſome worſe way his wrath may find
To our deſtruction; if there be in hell
Fear to be worſe deſtroy'd. What can be worſe
Than to dwell here, driv'n out from bliſs, condemn'd
In this abhorred deep to utter woe;

Where pain of unextinguiſhable fire
Muſt exerciſe us without hope of end,
The vaſſals of his anger, when the ſcourge
Inexorably, and the torturing hour
Calls us to penance? More deſtroy'd than thus,
We ſhould be quite aboliſh'd, and expire.
What fear we then? what doubt we to incenſe
His utmoſt ire? which to the height enrag'd,
Will either quite conſume us, and reduce
To nothing this eſſential; happier far,
Than miſerable to have eternal being:
Or if our ſubſtance be indeed divine,
And cannot ceaſe to be, we are at worſt
On this ſide nothing; and by proof we feel
Our pow'r ſufficient to diſturb his heaven,
And with perpetual inroads to alarm,
Though inacceſſible, his fatal throne:
Which, if not victory, is yet revenge.
He ended frowning, and his look denounc'd
Deſp'rate revenge, and battle dangerous
To leſs than gods. On th' other ſide uproſe
Belial, in act more graceful and humane:
A fairer perſon loſt not heav'n; he ſeem'd
For dignity compos'd, and high exploit:
But all was falſe and hollow; though his tongue
Dropt manna, and could make the worſe appear
The better reaſon, to perplex and daſh
Matureſt counſels: for his thoughts were low;
To vice induſtrious, but to nobler deeds
Timorous, and ſlothful: yet he pleas'd the ear,
And with perſuaſive accent thus began.
I ſhould be much for open war, O peers,

As not behind in hate; if what was urg'd
Main reaſon to perſuade immediate war,
Did not diſſuade me moſt, and ſeem to caſt
Ominous conjecture on the whole ſucceſs;
When he who moſt excels in fact of arms,
In what he counſels, and in what excels,
Miſtruſtful, grounds his courage on deſpair,
And utter diſſolution, as the ſcope
Of all his aim, after ſome dire revenge.
Firſt, what revenge? The tow'rs of heav'n are fill'd
With armed watch, that render all acceſs
Impregnable: oft on the bord'ring deep
Incamp their legions; or, with obſcure wing,
Scout far and wide into the realm of night,
Scorning ſurpriſe. Or could we break our way
By force, and at our heels all hell ſhould riſe
With blackeſt inſurrection, to confound
Heav'n's pureſt light, yet our great enemy,
All incorruptible, would on his throne
Sit unpolluted, and th' ethereal mold,
Incapable of ſtain, would ſoon expel
Her miſchief, and purge off the baſer fire,
Victorious. Thus repuls'd, our final hope
Is flat deſpair: we muſt exaggerate
Th' almighty victor to ſpend all his rage,
And that muſt end us; that muſt be our cure,
To be no more. Sad cure! for who would loſe,
Though full of pain, this intellectual being,
Thoſe thoughts that wander through eternity,
To periſh rather, ſwallow'd up and loſt
In the wide womb of uncreated night,
Devoid of ſenſe and motion? And who knows,

Let this be good, whether our angry foe
Can give it, or will ever? how he can,
Is doubtful; that he never will, is ſure.
Will he, ſo wiſe, let looſe at once his ire,
Belike through impotence, or unaware,
To give his enemies their wiſh, and end
Them in his anger, whom his anger ſaves
To puniſh endleſs? Wherefore ceaſe we then?
Say they who counſel war; we are decreed,
Reſerv'd and deſtin'd to eternal woe;
Whatever doing, what can we ſuffer more,
What can we ſuffer worſe? is this then worſt,
Thus ſitting, thus conſulting, thus in arms?
What, when we fled amain, purſu'd, and ſtruck
With heav'n's afflicting thunder, and beſought
The deep to ſhelter us? this hell then ſeem'd
A refuge from thoſe wounds: or when we lay
Chain'd on the burning lake? that ſure was worſe.
What if the breath that kindled thoſe grim fires,
Awak'd ſhould blow them into ſev'nfold rage,
And plunge us in the flames? or, from above,
Should intermitted vengeance arm again
His red right-hand to plague us? what if all
Her ſtores were open'd, and this firmament
Of hell ſhould ſpout her cataracts of fire,
Impendent horrors, threat'ning hideous fall

℣ 176. *Cataracts.*] *Ital. Span. Fr. Lat.* from the *Gr.* i. e. *falling down with force, ruſhing violently downwards*; water-falls in rivers from high rocks, as thoſe of the Danube and Nile, which makes the inhabitants deaf for three leagues, through the hideous noiſe of their fall. Many ſuch are in the great river Tornea in Lapland, and in moſt rivers that deſcend from high rocky mountains; but the cataract of Niagara near New-York in North America is the greateſt in the

One day upon our heads; while we perhaps
Deſigning or exhorting glorious war,
Caught in a fiery tempeſt ſhall be hurl'd
Each on his rock transfix'd, the ſport and prey
Of wrecking whirlwinds; or for ever ſunk
Under yon boiling ocean, wrapt in chains;
There to converſe with everlaſting groans,
Unreſpited, unpitied, unrepriev'd,
Ages of hopeleſs end? this would be worſe.
War therefore, open or conceal'd, alike
My voice diſſuades; for what can force or guile
With him, or who deceive his mind, whoſe eye
Views all things at one view? he from heav'n's height
All theſe our motions vain ſees, and derides;
Not more almighty to reſiſt our might
Than wiſe to fruſtrate all our plots and wiles.
Shall we then live thus vile, the race of heaven
Thus trampled, thus expell'd, to ſuffer here
Chains and theſe torments? Better theſe than worſe,
By my advice; ſince fate inevitable
Subdues us, and omnipotent decree,
The victor's will. To ſuffer, as to do,
Our ſtrength is equal, nor the law unjuſt
That ſo ordains: this was at firſt reſolv'd,
If we were wiſe, againſt ſo great a foe
Contending, and ſo doubtful what might fall.
I laugh, when thoſe who at the ſpear are bold
And vent'rous, if that fail them, ſhrink, and fear,

world, being heard above thirty miles off, for the fall of it is ſeveral hundred feet deep. Mr Cockburn ſaw one in South America 600 feet high, and heard the noiſe of it two days before they came to it, *Journey*, p. 224. Here, the ſluices of hell-fire let out upon the fallen angels.

What yet they know muſt follow, to endure
Exile, or ignominy', or bonds, or pain,
The ſentence of their conqu'ror: this is now
Our doom; which if we can ſuſtain and bear,
Our ſúpreme foe in time may much remit
His anger; and perhaps thus far remov'd,
Not mind us not offending, ſatisfy'd
With what is puniſh'd; whence theſe raging fires
Will ſlacken, if his breath ſtir not their flames.
Our purer eſſence then will overcome
Their noxious vapour; or inur'd, not feel;
Or chang'd at length, and to the place conform'd
In temper, and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkneſs light;
Beſides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting; ſince our preſent lot appears
For happy, though but ill; for ill, not worſt;
If we procure not to ourſelves more woe.
  Thus Belial with words cloth'd in reaſon's garb
Counſel'd ignoble eaſe, and peaceful ſloth,
Not peace: and after him thus Mammon ſpake.
  Either to diſinthrone the King of heaven
We war, if war be beſt, or to regain
Our own right loſt: him to unthrone we then
May hope, when everlaſting Fate ſhall yield
To fickle Chance, and Chaos judge the ſtrife:
The former vain to hope, argues as vain
The latter: for what place can be for us
Within heav'n's bound, unleſs heav'n's Lord ſupreme
We overpow'r? Suppoſe he ſhould relent,

And publiſh grace to all, on promiſe made
Of new ſubjection; with what eyes could we
Stand in his preſence humble, and receive
Strict laws impos'd, to celebrate his throne
With warbled hymns, and to his godhead ſing
Forc'd Halleluiah's; while he lordly ſits
Our envied ſov'reign, and his altar breathes
Ambroſial odours and ambroſial flowers,
Our ſervile offerings? This muſt be our taſk
In heaven, this our delight; how wearisome
Eternity ſo ſpent in worſhip paid
To whom we hate! Let us not then purſue,
By force impoſſible, by leave obtain'd
Unacceptable, though in heav'n, our ſtate
Of ſplendid vaſſalage; but rather ſeek
Our own good from ourſelves, and from our own
Live to ourſelves, though in this vaſt receſs,
Free, and to none accountable, preferring
Hard liberty before the eaſy yoke
Of ſervile pomp. Our greatneſs will appear
Then moſt conſpicuous, when great things of ſmall,
Uſeful of hurtful, proſpe'rous of adverſe
We can create; and in what place ſoe'er
Thrive under ev'il, and work eaſe out of pain,
Through labour and endurance. This deep world

℣ 243. *Hallelujahs,*] from *Hallelujah, Heb.* i. e. *Praiſe ye the Lord.* Songs of praiſe to God; rather an invitation to do ſo. This word is much uſed in the *Pſalms*, and other books of the Old and New Teſtament, in the Jewiſh, Grecian, and other Liturgies. It is the inceſſant exerciſe of angels of the preſence, and will be that of all the redeemed for ever and ever in heaven. See *Rev.* xix. 1. The Greeks write it *Allelujah.*

Of darkneſs do we dread? How oft amidſt
Thick clouds and dark doth heav'n's all-ruling Sire
Chuſe to reſide, his glory unobſcur'd,
And with the majeſty of darkneſs round
Covers his throne; from whence deep thunders roar
Muſt'ring their rage, and heav'n reſembles hell?
As he our darkneſs, cannot we his light
Imitate when we pleaſe? This deſert ſoil
Wants not her hidden luſtre, gems and gold:
Nor want we ſkill or art, from whence to raiſe
Magnificence; and what can heav'n ſhew more?
Our torments alſo may in length of time
Become our elements; theſe piercing fires
As ſoft as now ſevere, our temper chang'd
Into their temper; which muſt needs remove
The ſenſible of pain. All things invite
To peaceful counſels, and the ſettled ſtate
Of order, how in ſafety beſt we may
Compoſe our preſent evils, with regard
Of what we are, and where; diſmiſſing quite
All thoughts of war. Ye have what I adviſe.
He ſcarce had finiſh'd, when ſuch murmur fill'd
Th' aſſembly, as when hollow rocks retain
The ſound of bluſt'ring winds, which all night long
Had rous'd the ſea, now with hoarſe cadence lull
Seafaring men o'erwatch'd, whoſe bark by chance,
Or pinnace, anchors in a craggy bay
After the tempeſt: ſuch applauſe was heard
As Mammon ended, and his ſentence pleas'd,
Adviſing peace: for ſuch another field
They dreaded worſe than hell: ſo much the fear

Of thunder and the ſword of Michaël
Wrought ſtill within them; and no leſs deſire
To found this nether empire, which might riſe,
By policy, and long procéſs of time,
In emulation oppoſite to heaven.
Which when Beëlzebub perceiv'd, than whom,
Satan except, none higher ſat, with grave
Aſpéct he roſe, and in his riſing ſeem'd
A pill'ar of ſtate; deep on his front ingraven
Deliberation ſat, and public care;
And princely counſel in his face yet ſhone,
Majeſtic though in ruin: ſage he ſtood
With Atlantean ſhoulders fit to bear
The weight of mightieſt monarchies; his look
Drew audience and attention ſtill as night,
Or ſummer's noon-tide air, while thus he ſpake.
Thrones, and imperial powers, offſpring of heaven,

℣ 294. *Michael.*] *Lat. Gr.* from the *Heb.* i. e. *Who is like God?* One of the arch-angels frequently mentioned in holy ſcripture, for his good ſervices to the church; the guardian angel of the Jews, *Dan.* x. 13. and Chriſtian church, *Jude*, ℣ 9. *Rev.* xii. 7. He is ſuppoſed here to be chief captain of the celeſtial army, againſt the fallen angels. Obs. The names of the good angels are derived from the Hebrew names of God; becauſe they are his attendants, they wear his name and livery, *i. e.* holineſs.

℣ 306. *Atlas.*] *Lat. Gr.* i. e. *a ſupporter.* A mountain of Mauritania in Africa, ſo high that the top of it reached the clouds; and the poets ſaid, that it ſupported the heavens. It took the name from Atlas, a king of that nation, who was a great aſtronomer, contemporary with Moſes, and frequently reſorted thither to view the ſtars. This gave occaſion to the fable.

℣ 310. *Thrones.*] *Fr. Ital. Span. Teut. Lat. Gr.* i. e. *to ſit*; the third order of holy angels, ſuch as have royal ſeats and dignities above others; they are alſo called chief princes, *Dan.* x. 13.

Ethereal virtues; or theſe titles now
Muſt we renounce, and, changing ſtyle, be call'd
Princes of hell? for ſo the popular vote
Inclines, here to continue', and build up here
A growing empire; doubtleſs, while we dream,
And know not that the King of heav'n hath doom'd
This place our dungeon; not our ſafe retreat
Beyond his potent arm, to live exempt
From heav'n's high juriſdiction, in new league
Banded againſt his throne; but to remain
In ſtricteſt bondage, though thus far remov'd,
Under th' inevitable curb, reſerv'd
His captive multitude: for he, be ſure,
In height or depth, ſtill firſt and laſt will reign
Sole King, and of his kingdom loſe no part
By our revolt; but over hell extend
His empire, and with iron ſceptre rule
Us here, as with his golden thoſe in heaven.
What ſit we then projecting peace and war?
War hath determin'd us, and foil'd with loſs
Irreparable; terms of peace yet none
Vouchſaf'd or ſought; for what peace will be given
To us inſlav'd, but cuſtody ſevere,
And ſtripes, and arbitrary puniſhment
Inflicted? and what peace can we return,
But, to our pow'r, hoſtility and hate,
Untam'd reluctance, and revenge, though ſlow,

ỳ 311. *Virtues.*] *Fr. Lat.* The ſeventh order of the holy angels, ſuch as have an excellent valour and might, to execute the decrees and orders of God upon earth, and in the other worlds. Here, ſuch chiefs among the devils who had that royal dignity conferred upon them at their creation, but loſt it by ſin.

Yet ever plotting how the conqu'ror leaſt
May reap his conqueſt, and may leaſt rejoice
In doing, what we moſt in ſuffering feel?
Nor will occaſion want, nor ſhall we need
With dange'rous expedition to invade
Heav'n, whoſe high walls fear no aſſault or ſiege,
Or ambuſh from the deep. What if we find
Some eaſier enterpriſe? there is a place,
(If ancient and prophetic fame in heaven
Err not), another world, the happy ſeat
Of ſome new race call'd Man, about this time
To be created like to us, though leſs
In pow'r and excellence, but favour'd more
Of him who rules above; ſo was his will
Pronounc'd among the gods, and by an oath,
That ſhook heav'n's whole circumference, confirm'd.
Thither let us bend all our thoughts, to learn

℣ 344. *Ambuſcade.*] *Fr. Ital. Span.* from the *Gr.* i. e. *lying about the buſh or wood*; a military term; a body of men hid in a wood, ready to ruſh out upon an enemy unawares. This ſtratagem in war was firſt directed by God himſelf; ſee *Joſh.* viii. 2.

℣ 348. *Man.*] *Teut. Dut. Sax.* from Man, or Manno, the ſon of Tuiſton, who was the founder, ancient king, and god of the old Germans and Gauls, the ſame as Noah; for they came from Gomer, the eldeſt ſon of Japheth, *Gen.* x. 2. *Man* denotes that creature which in the Hebrew is called *Adam*, from his formation out of the earth; in the Greek *anthropos*, from his erect countenance; and in the Latin *vir*, from his great ſtrength, and other perfections of body and mind; being endued with underſtanding, will, reaſon, memory, and other ſpiritual faculties: the lord of the creation, the king of animals, and ſupreme in the animal world, next in perfection to the holy angels, ſo far as we know. Plato calls man *the miracle of God*, being the moſt perfect of the whole inferior creation, an epitome of the world, and the image of God, *Gen.* i. 26.

What creatures there inhabit, of what mold
Or ſubſtance, how endow'd, and what their power,
And where their weakneſs, how attempted beſt,
By force or ſubtlety. Though heav'n be ſhut,
And heav'n's high arbitrator ſit ſecure
In his own ſtrength, this place may lie expos'd,
The utmoſt border of his kingdom, left
To their defence who hold it: here perhaps
Some advantageous act may be atchiev'd
By ſudden onſet, either with hell-fire
To waſte his whole creation; or poſſeſs
All as our own, and drive, as we were driven,
The puny 'habitants; or if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Aboliſh his own works. This would ſurpaſs
Common revenge, and interrupt his joy
In our confuſion, and our joy upraiſe
In his diſturbance; when his darling ſons,
Hurl'd headlong to partake with us, ſhall curſe
Their frail original, and faded bliſs,
Faded ſo ſoon. Adviſe if this be worth
Attempting, or to ſit in darkneſs here
Hatching vain empires. Thus Beëlzebub
Pleaded his deviliſh counſel, firſt devis'd
By Satan, and in part propos'd: for whence,
But from the author of all ill, could ſpring
So deep a malice, to confound the race

ỳ 367. *Puny.*] *Fr. Lat.* i. e. *born after others*; little, mean, infirm, younger. Here man is ſo called by Beel-zebub, in contempt and deriſion, becauſe man was created after the angels.

Of mankind in one root, and earth with hell
To mingle and involve, done all to ſpite
The great Creator? But their ſpite ſtill ſerves
His glory to augment. The bold deſign
Pleas'd highly thoſe infernal ſtates, and joy
Sparkled in all their eyes; with full aſſent
They vote: whereat his ſpeech he thus renews.
Well have ye judg'd, well ended long debate,
Synod of gods, and, like to what ye are,
Great things reſolv'd, which from the loweſt deep
Will once more lift us up, in ſpite of fate,
Nearer our ancient ſeat; perhaps in view [arms
Of thoſe bright confines, whence, with neighb'ring
And opportune excurſion, we may chance
Re-enter heav'n; or elſe in ſome mild zone
Dwell not unviſited of heav'n's fair light,
Secure, and at the bright'ning orient beam
Purge off this gloom; the ſoft delicious air,
To heal the ſcar of theſe corroſive fires,
Shall breathe her balm. But firſt whom ſhall we ſend
In ſearch of this new world? whom ſhall we find
Sufficient? who ſhall tempt with wand'ring feet
The dark unbottom'd infinite abyſs,
And through the palpable obſcure find out
His uncouth way, or ſpread his airy flight
Upborne with indefatigable wings
Over the vaſt abrupt, ere he arrive

℣ 397. *Zone.*] *Lat. Gr.* i. e. *a belt*, or *girdle*; becauſe it girds the world. An aſtronom. term. Aſtronomers divide the heavens into five zones; one is extreme hot, between the two tropics; two are temperate, between the two tropics and the polar circles; and two are extreme cold, between the two polar circles and the two poles.

The happy iſle? What ſtrength, what art can then
Suffice, or what evaſion bear him ſafe
Through the ſtrict ſenteries and ſtations thick
Of angels watching round? Here he had need
All circumſpection, and we now no leſs
Choice in our ſuffrage; for on whom we ſend,
The weight of all and our laſt hope relies.
This ſaid, he ſat; and expectation held
His look ſuſpenſe, awaiting who appear'd
To ſecond, or oppoſe, or undertake
The perilous attempt: but all ſat mute,
Pond'ring the danger with deep thoughts; and each
In others count'nance read his own diſmay,
Aſtoniſh'd. None among the choice and prime
Of thoſe heav'n-warring champions could be found
So hardy, us to profer, or accept
Alone the dreadful voyage; till at laſt
Satan, whom now tranſcendent glory rais'd
Above his fellows, with monarchal pride,
Conſcious of higheſt worth, unmov'd thus ſpake.
O progeny of heav'n, empyreal thrones,
With reaſon hath deep ſilence and demur
Seiz'd us, though undiſmay'd: long is the way
And hard, that out of hell leads up to light;
Our priſon ſtrong; this huge convex of fire,
Outrageous to devour, immures us round
Ninefold; and gates of burning adamant
Barr'd over us, prohibit all egreſs.
Theſe paſs'd, if any paſs, the void profound
Of uneſſential night receives him next
Wide gaping, and with utter loſs of being
Threatens him, plung'd in that abortive gulf.

If thence he 'ſcape into whatever world,
Or unknown region, what remains him leſs
Than unknown dangers, and as hard eſcape?
But I ſhould ill become this throne, O peers,
And this imperial ſov'reignty, adorn'd
With ſplendor, arm'd with pow'r, if ought propos'd
And judg'd of public moment, in the ſhape
Of difficulty' or danger, could deter
Me from attempting. Wherefore do' I aſſume
Theſe royalties, and not refuſe to reign,
Refuſing to accept as great a ſhare
Of hazard as of honour, due alike
To him who reigns, and ſo much to him due
Of hazard more, as he above the reſt
High honour'd ſits? Go therefore, mighty powers,
Terror of heav'n, though fall'n; intend at home,
While here ſhall be our home, what beſt may eaſe
The preſent miſery, and render hell
More tolerable; if there be cure, or charm,
To reſpite, or deceive, or ſlack the pain
Of this ill manſion: intermit no watch
Againſt a wakeful foe, while I abroad
Through all the coaſts of dark deſtruction ſeek
Deliv'rance for us all: this enterpriſe
None ſhall partake with me. Thus ſaying roſe
The monarch, and prevented all reply;
Prudent, leſt, from his reſolution rais'd,
Others among the chief might offer now
(Certain to be refus'd) what erſt they fear'd;
And ſo refus'd, might in opinion ſtand
His rivals; winning cheap the high repute,
Which he through hazard huge muſt earn. But they

Dreaded not more th' adventure, than his voice
Forbidding; and at once with him they roſe:
Their riſing all at once was as the ſound
Of thunder heard remote. Tow'rds him they bend
With awful reverence prone; and as a god
Extol him equal to the High'eſt in heaven:
Nor fail'd they to expreſs how much they prais'd,
That for the general ſafety he deſpis'd
His own: for neither do the ſpirits damn'd
Loſe all their virtue; leſt bad men ſhould boaſt
Their ſpecious deeds on earth, which glory' excites,
Or cloſe ambition varniſh'd o'er with zeal.
Thus they their doubtful conſultations dark
Ended rejoicing in their matchleſs chief:
As when from mountain-tops the duſky clouds
Aſcending, while the north-wind ſleeps, o'erſpread
Heav'n's chearful face, the louring element
Scowls o'er the darken'd landſkip ſnow, or ſhower;
If chance the radiant ſun with farewell ſweet
Extend his evening-beam, the fields revive,
The birds their notes renew, and bleating herds
Atteſt their joy, that hill and valley rings.
O ſhame to men! devil with devil damn'd
Firm concord holds, men only diſagree
Of creatures rational, though under hope
Of heav'nly grace: and God proclaiming peace,
Yet live in hatred, enmity, and ſtrife
Among themſelves, and levy cruel wars,
Waſting the earth, each other to deſtroy:
As if (which might induce us to accord)
Man had not helliſh foes enow beſides,
That, day and night, for his deſtruction wait.

The Stygian council thus diſſolv'd; and forth
In order came the grand infernal peers:
'Midſt came their mighty paramount, and ſeem'd
Alone th' antagoniſt of heav'n, nor leſs
Than hell's dread emperor, with pomp ſupreme,
And God-like imitated ſtate; him round
A globe of fiery Seraphim inclos'd,
With bright imblazonry and horrent arms.
Then of their ſeſſion ended they bid cry
With trumpets regal ſound the great reſult;
Tow'ards the four winds four ſpeedy Cherubim
Put to their mouths the ſounding alchemy,
By heralds voice explain'd; the hollow' abyſs
Heard far and wide, and all the hoſt of hell
With deaf'ning ſhout return'd them loud acclaim.
Thence more at eaſe their minds, and ſomewhat
By falſe preſumptuous hope, the ranged powers [rais'd
Diſband, and wandering, each his ſeveral way
Purſues, as inclination or ſad choice
Leads him perplex'd, where he may likelieſt find
Truce to his reſtleſs thoughts, and entertain
The irkſome hours, till his great chief return.
Part on the plain, or in the air ſublime,
Upon the wing, or in ſwift race contend,
As at th' Olympian games or Pythian fields;

℣ 530. *Olympian*,] of *Olympus*. The Olympic games of Greece were inſtituted by Hercules, and celebrated near the city Olympia in Peloponneſus, in honour of Jupiter Olympus's father, on the ſecond month after the fourth year, every fifth year, or every fiftieth year monthly for five days together; becauſe the Dactili were five brothers, who ſettled in Elis, and inſtituted the ſolemnity. In theſe the valiant youths exerciſed themſelves, at running, whirlbating, quoiting, jumping, and wreſtling, for high rewards: but women were

Part curb their fiery ſteeds, or ſhun the goal
With rapid wheels, or fronted brigads form.
As when, to warn proud cities, war appears
Wag'd in the troubled ſky, and armies ruſh
To battle in the clouds, before each van
Prick forth the airy knights, and couch their ſpears
Till thickeſt legions cloſe; with feats of arms
From either end of heav'n the welkin burns.
Others, with vaſt Typhœan rage more fell,
Rend up both rocks and hills, and ride the air
In whirlwind; hell ſcarce holds the wild uproar.

not ſuffered to be at them. They were very famous, and more manly (abating the immodeſty of the players, who were all naked) than the cruel diverſions of the Romans, who pleaſed themſelves with tearing men and beaſts into pieces upon their theatres; and became their epocha or date of time. The Olympiads were the firſt certain periods of chronology among the Greeks. The firſt Olympiad began in the 35th year of Uzziah, king of Judah, on the 11th of our June, *A. M.* 3174 or 3228; after the deluge 1518 years, 400 after the deſtruction of Troy, thirty years before the building of Rome, 730 before the incarnation; and continued in uſe to the reign of Conſtantine, ſoon after the Chriſtian æra took place.

℣ 530. *Pythian,*] of *Python*; *Heb. Pethen*, i. e. *an aſp*, or *cockatrice*, *Gr.* i. e. *corruption*. Theſe games were inſtituted in honour of Apollo, who ſhot a huge ſerpent called *python*; (others ſay, it was ſome cruel tyrant whom he ſlew); becauſe it was generated of the impure mud of the earth after the deluge, by the river Cephiſus, near Parnaſſus: therefore he was called *Pythius*, theſe games *Pythici*, the city of Delphi (where his oracle was kept), *Pythia*; the prieſteſſes, *Pythiæ*, or *Pythoniſſæ*. They were celebrated every ninth year at firſt, but afterward on every fifth year, according to the number of the five nymphs that went to congratulate Apollo on his victory over the python; and the conquerors were rewarded with fruits conſecrated to him. Apollo is the ſun, who by his ſcorching rays deſtroyed this dreadful monſter.

As when Alcides, from Oechalia crown'd
With conqueſt, felt th' invenom'd robe, and tore
Through pain up by the roots Theſſalian pines;
And Lichas from the top of Oeta threw
Into th' Euboic ſea. Others more mild,
Retreated in a ſilent valley, ſing
With notes angelical to many a harp
Their own heroic deeds and hapleſs fall
By doom of battle: and complain that fate
Free virtue ſhould inthrall to force or chance.

℣ 542. *Hercules*,] the ſon of Jupiter and Alcmena, and grandſon of Alceus. After many mighty deeds, called his twelve labours, he ran mad, by putting on a poiſoned veſt, ſtained with the blood of Neſſus the centaur, whom he had killed with a poiſoned arrow, for a foul affront offered to his wife: Neſſus in revenge perſuaded her to put it upon Hercules, as an antidote to the love of other women: when he put it on he ran mad, burnt himſelf to death, and was afterwards deified.

℣ 544. *Theſſaly*.] *Lat. Gr.* i. e. *ſituated upon the ſea*; or from *Theſſalus*, one of the ancient kings; Pelaſgia, when the Pelaſgi ſettled there. A country of Greece, having Achaia on the ſouth, Epirus on the weſt, and a part of Macedonia; very woody and fruitful. The people were given to horſemanſhip, and the knowledge of poiſonous herbs, which abounded in it.

℣ 545. *Lichas*.] *Lat. Gr.* i. e. *a man of Lychia*; i. e. *a ſtature*; becauſe it was the country of the giants, men of a large ſtature. He was the ſervant of Hercules, by whom Dejanira ſent him that poiſoned garment, which made him ſo outragious, that he threw Lichas headlong into the ſea, where he periſhed.

Ibid. *Oeta*.] *Lat.* from the *Gr.* i. e. *deſtruction*; from Oetus, a giant, who dwelt on it, and deſtroyed all before him; a very high mountain, dividing Theſſaly from Macedonia, whereon Hercules burnt himſelf to death: hence the poets call him *Oetæus*, and from which he threw Lichas into the ſea, though many miles diſtant from it; now Bannia. Near it are the famous ſtraits, called *Thermopylæ*, twenty-five foot broad.

Their ſong was partial; but the harmony
(What could it leſs when ſpi'rits immortal ſing?)
Suſpended hell, and took with raviſhment
The thronging audience. In diſcourſe more ſweet,
(For eloquence the ſoul, ſong charms the ſenſe),
Others apart ſat on a hill retir'd,
In thoughts more elevate, and reaſon'd high,
Of providence, foreknowledge, will, and fate;
Fix'd fate, free will, foreknowledge abſolute;
And found no end, in wand'ring mazes loſt.
Of good and evil much they argu'd then,
Of happineſs and final miſery,
Paſſion and apathy, and glory' and ſhame;
Vain wiſdom all, and falſe philoſophy:
Yet, with a pleaſing ſorcery, could charm
Pain for a while, or anguiſh, and excite
Fallacious hope, or arm th' obdured breaſt
With ſtubborn patience, as with triple ſteel.
Another part, in ſquadrons and groſs bands,
On bold adventure to diſcover wide
That diſmal world, if any clime perhaps
Might yield them eaſier habitation, bend
Four ways their flying march, along the banks
Of four infernal rivers, that diſgorge
Into the burning lake their baleful ſtreams;
Abhorred Styx, the flood of deadly hate;
Sad Acheron, of ſorrow, black and deep;

℣ 577. *Styx.*] I. *Lat. Gr.* i. e. *hatred*, and *horror*. The poets feigned four rivers in hell, to whom they gave names from ſuch horrible poiſonous and deadly ſprings as were known to them, to ſet forth the dreadfulneſs of future torments. They ſay this river ran nine times round hell.

℣ 578. *Acheron,*] or *Acherus*; II. *Lat. Gr.* i. e. *ſad, ſorrow-*

Cocytus, nam'd of lamentation loud
Heard on the rueful ſtream; fierce Phlegethon,
Whoſe waves of torrent fire inflame with rage.
Far off from theſe, a ſlow and ſilent ſtream,
Lethe, the river of oblivion, rolls
Her watry labyrinth; whereof who drinks,
Forthwith his former ſtate and be'ing forgets,
Forgets both joy and grief, pleaſure and pain.
Beyond this flood a frozen continent
Lyes dark and wild, beat with perpetual ſtorms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin ſeems
Of ancient pile; all elſe deep ſnow and ice;

ful, and *comfortleſs*; *Heb.* i. e. *outmoſt*. A poiſonous ſpring in Peloponneſus. This fable implies death, the king of terrors.

℣ 579. *Cocytus.*] III. *Lat. Gr.* i. e. *lamentation, weeping*; for it is ſaid to have ſwelled with the tears of the tormented. Homer places it in Cimmeria, (which is Scythia, now Tartary), and makes hell to be there, becauſe of the blackneſs and darkneſs of that country.

℣ 580. *Phlegethon,*] or *Phlegeton*; IV. *Lat. Gr.* i. e. *burning*; for the waters of it are ſaid to boil for ever. This is the laſt of the rivers of hell, as the poets repreſented it.

℣ 583. *Lethe.*] *Lat. Gr.* i. e. *forgetfulneſs*. A river of Africa, which after a long courſe hides itſelf under ground, and appears again; wherefore antiquity feigned that all the dead drank a draught of its waters before they entered hell, which made them forget all their paſt ſorrows. The fable is death, when all the pleaſures and pains of life are quite forgotten.

℣ 584. *Labyrinth.*] *Teut. Dut. Fr. Lat.* from the *Gr.* i. e. *not having a door, receiving*, or *devouring*. A building full of turnings and windings, ſo that it was very difficult for one to get out of it; a maze. Pliny reckons four of them. The firſt and greateſt was built in Egypt by Menis, an ancient king, to be a funeral monument for himſelf, conſiſting of twelve palaces, 1500 rooms, and twelve halls. The ſecond in Crete, made by Dædalus, by the order of Minos, from a model of that, and for the ſame end, or rather for a priſon. The third in Lemnos, having 150 pillars of marble:

A gulf profound, as that Serbonian bog
Betwixt Damiata and mount Caſius old,
Where armies whole have ſunk; the parching air
Burns frore, and cold performs th' effect of fire. 595

it is under the whole concavity of mount Ida, and ſtill to be ſeen. The fourth in Italy, by the order of Porſenna, king of Tuſcany.

℣ 592. *Serbonian,*] of *Serbon*, or *Sirbon*: Strabo calls it *Serbonis*; Ptolemy and Pliny, *Sirbonis*. *Arab.* i. e. *the lake*; though Strabo ignorantly takes this for the lake of Sodom. A bog or lake upon the utmoſt borders of Paleſtine and Egypt, fifty miles from Arabia; now *Lagos di Teveſo* by the Italians, *Bayrena* by the natives, and *Barathrum* by the Latins; *i. e. a deep gulf.* It was fifty-two miles in length, one thouſand furlongs in compaſs, narrow and very deep, ſurrounded with hills of looſe ſands, which thickened and diſcoloured the waters, that paſſengers did not diſcern them from the dry ſands, and ſo were ſwallowed up therein and loſt. Indeed that large tract of land abounds with quickſands, mountains and heaps of ſands, wherein many travellers have been buried alive, as Cambyſes loſt 50,000 men in the ſands of Lybia. This lake has been filled up long ago, and is not to be found now.

℣ 593. *Damiata,*] or *Damieta*; *Heb.* i. e. *dirt*, or *mud.* A town in Egypt upon the mouth of the Mediterranean ſea, and the moſt eaſterly bank of the Nile, near old Peluſium, which alſo ſignifies dirt; becauſe both are ſituated in a dirty clay ſoil. Theſe cities were the key and bulwark of Egypt. Damiata was founded by Iſis, and deſtroyed by the Saracens in the holy war; but is now a place of great trade.

Ibid. *Caſius,*] or *Caſſius*; *Syr.* i. e. *a boundary*; becauſe it parts Egypt and Paleſtine. A ſandy mountain on the farther ſide of Peluſium, near the Serbonian bog, between the Red ſea and the Mediterranean ſea, extending ſouthward to Arabia Petræa: at the foot of it ſtood once a town called *Caſium*, famous for the temple of Jupiter Caſius, wherein ſtood a ſtatue of him in full proportion, ſtretching out his right hand with a pomegranate, the emblem of his being the terminal god, defending the borders of that nation.

℣ 595. *Burns frore.*] *Frore*, an old word for froſty. The parching air burns with froſt. So we have in VIRG. *Georg.* I. ℣ 93.

——*Boreæ penetrabile frigus adurat:*

Thither by harpy-footed furies hal'd,
At certain revolutions, all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce;
From beds of raging fire to ſtarve in ice
Their ſoft ethereal warmth, and there to pine
Immoveable, infix'd, and frozen round,
Periods of time; thence hurried back to fire.
They ferry over this Lethean ſound
Both to and fro, their ſorrow to augment,
And wiſh and ſtruggle, as they paſs, to reach
The tempting ſtream, with one ſmall drop to loſe
In ſweet forgetfulneſs all pain and woe,
All in one moment, and ſo near the brink:
But Fate withſtands, and to oppoſe th' attempt
Meduſa with Gorgonian terror guards

and in *Eccluſ.* xliii. 20, 21. "When the cold north-wind bloweth—it devoureth the mountains, and burneth the wilderneſs, and conſumeth the graſs as fire." And is not the expreſſion uſed by the Pſalmiſt of the like nature, "The ſun ſhall not burn thee by day, nor the moon by night," *Pſal.* cxxi. 6. in the old tranſlation and the Septuagint?

℣ 611. *Meduſa.*] *Lat. Gr.* i. e. *an imperious queen*, the daughter of Ceto Phoreas, a king of Corſica and Sardinia, very beautiful, having golden hair, of which ſhe was exceeding proud, and contended with Minerva, for which the goddeſs turned it into ſnakes, which were ſo terrible, that they turned all that beheld them into ſtones. Perſeus cut off her head, that it might not deſtroy the whole country; and as he carried it through Africa, the drops of blood became ſerpents: hence they ſay, it is infeſted with ſwarms of ſerpents and other venomous creatures, above other parts of the world.

Ibid. *Gorgonian,*] of the Gorgons; *Lat. Gr.* i. e. *cruelty.* The Gorgons were ſo called from gorgon, a venomous beaſt in Africa; they were the three daughters of Phæcus, *viz.* Meduſa, Steno, and Euryale; ſo called from their ſavageneſs, becauſe they killed at the very ſight.

The ford, and of itſelf the water flies
All taſte of living wight, as once it fled
The lip of Tantalus. Thus roving on
In cónfus'd march forlorn, th' advent'rous bands
With ſhudd'ring horror pale, and eyes aghaſt,
View'd firſt their lamentable lot, and found
No reſt: through many a dark and dreary vale
They paſs'd, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and ſhades of death,
A univerſe of death; which God by curſe
Created ev'il, for evil only good,
Where all life dies, death lives, and nature breeds,
Perverſe, all monſtrous, all prodigious things,
Abominable, inutterable, and worſe
Than fables yet have feign'd, or fear conceiv'd,
Gorgons, and hydras, and chimæras dire.

℣ 614. *Tantalus.*] *Gr. Lat.* i. e. *moſt miſerable.* The ſon of Jupiter and Plota. He killed and dreſſed up his ſon Pelops to the gods at a feaſt; for which they condemned him to hell, where he was ſet in water to the chin, with apples bobbing at his lips; yet could taſte of neither.

℣ 620. *Alp,*] for *Alps,* by a fig. of rhetoric, *Lat.* i. e. *white*; becauſe they are always white with ſnow, or high. A long range of lofty and ſteep mountains, which parts Italy and Germany and France. It coſt Hannibal, the Carthaginian general, nine days before he got to the top of them, and fifteen in marching over them, wherein he loſt vaſt numbers both of men and beaſts, though he mollified the rocks with vinegar, and cut them down with iron tools; but Polybius and Livy ſay that the Italians, Gauls, and others paſt and repaſt them long before this famous expedition of Hannibal.

℣ 628. *Hydras.*] *Lat. Gr.* i. e. *waters.* Hydra is a monſtrous and exceſſive water-ſerpent, feigned with fifty heads. It is ſaid that Hercules tamed this monſter in the lake Lerna, between Argi and Mycene.

Ibid. *Chimæras.*] *Lat. Gr.* i. e. *goats.* A chimæra was a fa-

Mean while the adverſary' of God and man,
Satan, with thoughts inflam'd of high'eſt deſign,
Puts on ſwift wings, and tow'ards the gates of hell
Explores his ſolitary flight: ſometimes
He ſcours the right-hand coaſt, ſometimes the left;
Now ſhaves with level wing the deep, then ſoars
Up to the fiery concave tow'ring high.
As when far off at ſea a fleet deſcry'd,
Hangs in the clouds, by equinoctial winds,
Cloſe ſailing from Bengala, or the iſles
Of Ternate and Tidore, whence merchants bring
Their ſpicy drugs; they on the trading flood

bulous monſter, ſaid to have had the head of a lion, the belly of a goat, and the tail of a ſerpent. It was only a mountain of Lycia, a branch of the mount Taurus in Aſia, whoſe top did caſt out flames, and abounded with lions; in the middle there was good paſture for goats, and at the bottom of it were many ſerpents.

℣ 637. *Equinoctial,*] of the *equinox*; *Lat.* i. e. *equal nights and days.* An aſtronomical term. Here, the trade winds, that blow in September and March, when the days and nights are of equal length.

℣ 638. *Bengala.*] *Ind.* The antient name was *Beng*, i. e. *water*; for as the waters overflow ſome parts of that country, the people made their fields into beds of fifteen yards ſquare, and two yards high, which they called *Ala*; hence came *Bengala*, i. e. *an overflowed country.* A large kingdom in the Eaſt Indies, belonging to the Great Mogul, extending upon the gulf of Bengal about 160 leagues in length, and more in breadth. One of the moſt fruitful and pleaſant countries in the world for all ſorts of commodities, therefore it is called *the ſtorehouſe of Aſia*; well watered, and abounds in canals; through it the great river Ganges runs, and diſcharges itſelf into the bay of Bengal. The rivers abound with crocodiles, *&c.* the inlands with elephants, *&c.* The Europeans have a vaſt trade there. This gulf is 800 leagues over; through it the Europeans ſail to and from India.

℣ 639. *Ternate.*] *Ind.* The chief of the five Malacco or Molucco iſlands in the Eaſt-Indian ſea, by which the Europeans ſail to and from the Eaſt Indies, *viz.* Ternate, Tidore,

Through the wide Ethiopian to the Cape
Ply, ſtemming nightly tow'ard the pole: ſo ſeem'd
Far off the flying fiend. At laſt appear
Hell-bounds, high reaching to the horrid roof;
And thrice threefold the gates; three folds were braſs,
Three iron, three of adamantine rock; 646
Impenetrable, impal'd with circling fire,
Yet unconſum'd. Before the gates there ſat

Machian, Moties, and Bachian. They ly near the line, and abound with ſpices. The Arabs firſt began to trade there, then the Muhammedans; now they belong to the Hollanders, ſince they expelled the Portugueſe and Spaniards, *A. D.* 1641. The natives are moſtly heathen idolaters.

℣ 639. *Tidore,*] or *Tidor*; *Ind.* Another of the Malacca iſlands, near to Ternate, ſeparated only from it by a narrow channel.

℣ 641. *Ethiopian,*] of *Ethiopia*; *Lat. Gr.* i. e. *burnt in the face. Heb. Chus,* i. e. *black*; from Chus, the ſon of Cham, who firſt peopled it. Ethiopia is a large hot kingdom of Africa, in the torrid zone, therefore the people are ſun-burnt, tawny, and black; about 3600 miles in length, and 2180 in breadth. It is about one half of all Africa. Here, the Southern ocean, which waſheth it, and through which the European merchants paſs, as they go to and come from the Eaſt Indies, China, and Japan, *&c.*

Ibid. *Cape.*] *Fr.* from the *Lat.* i. e. *a head.* A geograph. term. An high mountain or head-land running into the ſea. Here the Cape of Good Hope, upon the point of Africa to the ſouth. Whether the old Phœnicians and others paſt it or no, is uncertain; but it was firſt diſcovered to the moderns by Bartholomew Dias, a Portugueſe, *A. D.* 1454. Vaſq. de Gama arrived at Calecut, May 20. *A. D.* 1498. It was called by them *Cabo de Bona Speranza*; becauſe they had good hope of a paſſage to the Eaſt Indies by doubling that cape, as afterwards it did appear. The Dutch purchaſed it of their kings, founded a ſtrong fort there, *A. D.* 1651, and held it ever ſince. Some call it *The cape of tempeſts*, becauſe they are very common thereabouts.

℣ 648. —*Before the gates there ſat*, &c.] Here begins the famous allegory of Milton, which is a ſort of paraphraſe

On either ſide a formidable ſhape;
The one ſeem'd woman to the waſte, and fair,
But ended foul in many a ſcaly fold
Voluminous and vaſt; a ſerpent arm'd
With mortal ſting: about her middle round
A cry of hell-hounds never ceaſing bark'd
With wide Cerberean mouths full loud, and rung
A hideous peal; yet, when they liſt, would creep,
If ought diſturb'd their noiſe, into her womb,
And kennel there; yet there ſtill bark'd and howl'd,
Within unſeen. Far leſs abhorr'd than theſe
Vex'd Scylla, bathing in the ſea that parts
Calabria from the hoarſe Trinacrian ſhore:

on that text of the apoſtle St *James*, ch. i. 15. "Then when luſt hath conceived it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death."

ỳ 655. *Cerberean*,] belonging to Cerberus; *Lat. Gr.* i. e. *a devourer of fleſh*, i. e. as wide as thoſe of Cerberus, the dog who kept the gates of hell, who had three, ſome ſay fifty, and Horace ſays 100 heads; ſignifying his greedy and devouring nature. The fable repreſents time, which devours all things; the three heads, time paſt, preſent, and to come.

ỳ 660. *Scylla.*] *Lat.* from the *Gr.* i. e. *vexation*, and *diſturbance*. Scylla was a frightful rock in the ſea between Italy and Sicily, ſo called from Scyllio, a caſtle on the Italian ſhore, upon which the waves made a noiſe like the barking of dogs, which terrified ſailors: or Scylla, the daughter of Phorcus, who was poiſoned by Circe, and changed from the waiſt down into ſtrange and frightful monſters; wherefore ſhe threw herſelf into the ſea.

ỳ 661. *Calabria.*] *Lat.* from the *Gr.* i. e. *good*, and *fruitful*. A very fine fruitful country, on the utmoſt part of Italy, facing Sicily, and divided from it by a narrow ſtrait: it is almoſt an iſland, yields fruit twice in the year, and is about ſixty miles wide, called now *Terre de Labor*, i. e. *the land of Calabria*, by an abbreviation of the old name.

Ibid. *Trinacrian*,] or *Sicily*. It was ſo called from the Sicani and Siculi, who were the ancient inhabitants. Sicily is the largeſt and nobleſt iſle in the Mediterranean ſea,

Nor uglier follow the night-hag, when call'd
In ſecret, riding through the air ſhe comes,
Lur'd with the ſmell of infant-blood, to dance
With Lapland witches, while the lab'ring moon
Eclipſes at their charms. The other ſhape,
If ſhape it might be call'd that ſhape had none
Diſtinguiſhable in member, joint, or limb;
Or ſubſtance might be call'd that ſhadow ſeem'd,
For each ſeem'd either; black it ſtood as night
Fierce as ten furies, terrible as hell,
And ſhook a dreadful dart; what ſeem'd his head,
The likeneſs of a kingly crown had on.
Satan was now at hand, and from his ſeat
The monſter moving, onward came as faſt
With horrid ſtrides; hell trembled as he ſtrode.

facing Italy; and, as Thucydides ſays, twenty furlongs from it; therefore it has been a bone of contention between the Carthaginians, Greeks, Romans, and other adjacent nations, in all ages to this time.

℣ 665. *Lapland,*] from the ancient Lupiones, or Loppi; i. e. *ſilly, ſottiſh,* and *rude.* The natives call it *Lapmark*; the Germans, *Laplandi*; the Muſcovites, *Lappi*; for they are an illiterate people, void of all arts and ſciences, groſs heathens. A cold northern country in Europe, belonging partly to Sweden, partly to Norway, and partly to Muſcovy; very barren and barbarous: for their dreadful ignorance, ſuperſtition, and malice, the people are branded with witchcraft and other diabolical practices.

℣ 671. *Furies.*] *Fr. Ital. Span. Lat.* i. e. *madneſs,* and *rage*; or *Heb. farar,* i. e. *revenge.* The three furies of hell were imagined to be the tormentors of the damned, and painted with ſnakes about their heads, and eyes ſparkling with fire, with burning torches in their hands, tormenting the ſouls of the wicked in hell; and their names implied dread and terror. *Alecto, Gr.* i. e. *inceſſant, without reſt, never ceaſing to torment: Megœra, Gr.* i. e. *envied, hated: Teſiphone, Gr.* i. e. *a revenger of murder,* and *Ehynides,* i. e. *diſcord* and *revenge.*

Th' undaunted fiend what this might be admir'd;
Admir'd, not fear'd; God and his Son except,
Created thing nought valu'd he, nor ſhunn'd;
And with diſdainful look thus firſt began.
Whence and what art thou, execrable ſhape,
That dar'ſt, though grim and terrible, advance
Thy miſcreated front athwart my way
To yonder gates? through them I mean to paſs,
That be aſſur'd, without leave aſk'd of thee:
Retire, or taſte thy folly', and learn by proof,
Hell-born, not to contend with ſpi'rits of heaven.
To whom the goblin full of wrath reply'd.
Art thou that traitor-angel, art thou he,
Who firſt broke peace in heav'n, and faith, till then
Unbroken; and in proud rebellious arms
Drew after him the third part of heav'n's ſons,
Conjúr'd againſt the High'eſt; for which both thou
And they, outcaſt from God, are here condemn'd
To waſte eternal days in woe and pain?
And reckon'ſt thou thyſelf with ſpi'rits of heaven,
Hell-doom'd, and breath'ſt defiance here and ſcorn,
Where I reign king; and, to enrage thee more,
Thy king and lord? Back to thy puniſhment,
Falſe fugitive, and to thy ſpeed add wings;
Leſt with a whip of ſcorpions I purſue

ỳ 678. —*God and his Son except,*
Created thing nought valu'd he, nor ſhunn'd.] This appears, at firſt ſight, to reckon God and his Son among created things: but *except* is uſed here with the ſame liberty as *but*, ỳ 333, and 336; and Milton has a like paſſage in his proſe works, p. 277. edit. Tol. *No place in heaven and earth, except hell.*—Richardſon.

ỳ 701. *Scorpion.*] *Gr. Lat.* i. e. *throwing out poiſon.* A ſcorpion is a black, ſhort, and very poiſonous ſerpent, with a

Thy ling'ring, or with one ſtroke of this dart
Strange horror ſeize thee', and pangs unfelt before.
So ſpake the griſly terror, and in ſhape,
So ſpeaking and ſo threat'ning, grew tenfold
More dreadful and deform. On th' other ſide
Incens'd with indignation Satan ſtood
Unterrified; and like a comet burn'd,
That fires the length of Ophiuchus huge
In th' arctic ſky, and from his horrid hair
Shakes peſtilence and war. Each at the head
Level'd his deadly aim; their fatal hands
No ſecond ſtroke intend; and ſuch a frown
Each caſt at th' other, as when two black clouds,
With heav'n's artillery fraught, come rattling on
Over the Caſpian, then ſtand front to front,

ſmall head like a craw-fiſh, and a long tail with ſix or ſeven knots, wherewith it kills men and beaſts.

℣ 709. *Ophiuchus.*] *Lat.* from the *Gr.* i. e. *a ſerpent-bearer.* An aſtronom. term. A northern conſtellation, called alſo *the ſerpent*, repreſenting a man holding a ſerpent in his hand, and conſiſts of twenty-nine ſtars, according to Ptolomy. The fable is taken from Hercules, who ſqueezed two ſerpents to death in his cradle.

℣ 710. *Arctic.*] *Lat. Gr.* An aſtronom. term. The northern circle, where there are two ſtars that go by this name near the north pole, *the great bear*, and *the little bear.* The oppoſite pole is called *antartic*, or the ſouthern pole.

℣ 711. *Caſpian.*] *Scyth.* from the Caſpii, an ancient people who dwelt upon the ſouth ſide of it. The Caſpian ſea is not a ſea properly ſo called, nor a bay of the northern ocean, as the ancients thought, but a lake, and the greateſt in the world. It lyes between Perſia, Tartary, Georgia, and Muſcovy, about 3000 miles in compaſs: for though the Volga, (which alone diſcharges more water in a year than all the other rivers in Europe), and 100 rivers beſides run into it, yet it hath no viſible outlet; therefore ſome think it riſeth in the Perſian gulf, after running under ground above 2000 miles.

Hovering a ſpace, till winds the ſignal blow
To join their dark encounter in mid air:
So frown'd the mighty combatants, that hell
Grew darker at their frown; ſo match'd they ſtood;
For never but once more was either like
To meet ſo great a foe: and now great deeds
Had been atchiev'd, whereof all hell had rung,
Had not the ſnakey ſorcereſs that ſat
Faſt by hell-gate, and kept the fatal key,
Ris'n, and with hideous outcry ruſh'd between.

O father, what intends thy hand, ſhe cry'd,
Againſt thy only ſon? What fury', O ſon,
Poſſeſſes thee, to bend that mortal dart
Againſt thy father's head? and know'ſt for whom;
For him who ſits above, and laughs the while
At thee, ordain'd his drudge, to execute
Whate'er his wrath, which he calls juſtice, bids;
His wrath, which one day will deſtroy ye both.

She ſpake, and at her words the helliſh peſt
Forbore; then theſe to her Satan return'd.

So ſtrange thy outcry, and thy words ſo ſtrange
Thou interpoſeſt, that my ſudden hand
Prevented, ſpares to tell thee yet by deeds
What it intends; till firſt I know of thee,
What thing thou art, thus double-form'd; and why,
In this infernal vale firſt met, thou call'ſt
Me father, and that phantaſm call'ſt my ſon:
I know thee not, nor ever ſaw till now
Sight more deteſtable than him and thee.

T' whom thus the portreſs of hell-gate reply'd.
Haſt thou forgot me then, and do I ſeem
Now in thine eye ſo foul? once deem'd ſo fair

In heav'n, when at th' aſſembly, and in ſight
Of all the Seraphim with thee combin'd
In bold conſpiracy againſt heav'n's King,
All on a ſudden miſerable pain
Surpriz'd thee, dim thine eyes, and dizzy ſwum
In darkneſs, while thy head flames thick and faſt
Threw forth; till on the left ſide op'ning wide,
Likeſt to thee in ſhape and count'nance bright,
Then ſhining heav'nly fair, a goddeſs arm'd,
Out of thy head I ſprung: amazement ſeiz'd
All th' hoſt of heav'n; back they recoil'd, afraid
At firſt, and call'd me Sin, and for a ſign
Portentous held me; but familiar grown,
I pleas'd, and with attractive graces won
The moſt averſe, thee chiefly, who full oft
Thyſelf in me thy perfect image viewing,
Becam'ſt enamour'd, and ſuch joy thou took'ſt
With me in ſecret, that my womb conceiv'd
A growing burden. Mean while war aroſe,
And fields were fought in heav'n; wherein remain'd
(For what could elſe?) to our almighty foe
Clear victory; to our part loſs and rout,
Through all the empyréan: down they fell
Driv'n headlong from the pitch of heaven, down
Into this deep; and in the general fall
I alſo; at which time this pow'rful key
Into my hand was giv'n, with charge to keep
Theſe gates for ever ſhut, which none can paſs
Without my opening. Penſive here I ſat
Alone; but long I ſat not, till my womb
Pregnant by thee, and now exceſſive grown,
Prodigious motion felt, and rueful throes.

At laſt this odious offspring whom thou ſeeſt,
Thine own begotten, breaking violent way
Tore through my intrails, that with fear and pain
Diſtorted, all my nether ſhape thus grew
Transform'd: but he my inbred enemy
Forth iſſu'd, brandiſhing his fatal dart
Made to deſtroy: I fled, and cry'd out, Death;
Hell trembled at the hideous name, and ſigh'd
From all her caves, and back reſounded, Death.
I fled; but he purſu'd, (though more, it ſeems,
Inflam'd with luſt than rage), and, ſwifter far,
Me overtook his mother, all diſmay'd,
And in embraces forcible and foul
Ingend'ring with me, of that rape begot
Theſe yelling monſters, that with ceaſeleſs cry
Surround me, as thou ſaw'ſt, hourly conceiv'd
And hourly born, with ſorrow infinite
To me; for when they liſt, into the womb
That bred them they return, and howl, and gnaw
My bowels, their repaſt; then burſting forth,
Afreſh with conſcious terrors vex me round,
That reſt or intermiſſion none I find.
Before mine eyes in oppoſition ſits
Grim Death, my ſon and foe; who ſets them on,
And me his parent would full ſoon devour
For want of other prey, but that he knows
His end with mine involv'd; and knows that I
Should prove a bitter morſel, and his bane,
Whenever that ſhall be; ſo Fate pronounc'd.
But thou, O father, I forewarn thee, ſhun
His deadly arrow; neither vainly hope
To be invulnerable in thoſe bright arms,

Though temper'd heavenly; for that mortal dint,
Save he who reigns above, none can reſiſt.
She finiſh'd; and the ſubtle fiend his lore
Soon learn'd, now milder, and thus anſwer'd ſmooth.
Dear daughter, ſince thou claim'ſt me for thy ſire,
And my fair ſon here ſhow'ſt me, the dear pledge
Of dalliance had with thee in heav'n, and joys
Then ſweet, now ſad to mention, thro' dire change
Befall'n us, unforeſeen, unthought of; know
I come no enemy, but to ſet free
From out this dark and diſmal houſe of pain
Both him and thee, and all the heav'nly hoſt
Of ſpi'rits, that, in our juſt pretences arm'd,
Fell with us from on high: from them I go
This uncouth errand ſole; and one for all
Myſelf expoſe, with lonely ſteps to tread
Th' unfounded deep, and thro' the void immenſe
To ſearch with wand'ring queſt a place foretold
Should be, and, by concurring ſigns, ere now
Created, vaſt and round; a place of bliſs
In the pourlieus of heav'n, and therein plac'd
A race of upſtart creatures, to ſupply
Perhaps our vacant room; tho' more remov'd,
Leſt heav'n ſurcharg'd with potent multitude
Might hap to move new broils. Be this, or ought
Than this more ſecret, now deſign'd, I haſte
To know; and this once known, ſhall ſoon return,
And bring ye to the place where thou and Death
Shall dwell at eaſe, and up and down unſeen
Wing ſilently the buxom air imbalm'd
With odours, there ye ſhall be fed and fill'd,
Immeaſureably, all things ſhall be your prey.

He ceas'd, for both ſeem'd highly pleas'd, and Death
Grinn'd horrible a ghaſtly ſmile, to hear
His famine ſhould be fill'd; and bleſs'd his maw
Deſtin'd to that good hour: no leſs rejoic'd
His mother bad, and thus beſpake her ſire.
The key of this infernal pit by due,
And by command of heav'n's all-pow'rful King,
I keep, by him forbidden to unlock
Theſe adamantine gates; againſt all force
Death ready ſtands to interpoſe his dart,
Fearleſs to be o'ermatch'd by living might.
But what owe I to his commands above
Who hates me, and hath hither thruſt me down
Into this gloom of Tartarus profound,
To ſit in hateful office here confin'd,
Inhabitant of heav'n, and heav'nly born,
Here in perpetual agony and pain,
With terrors and with clamours compaſs'd round,
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gav'ſt me; whom ſhould I obey
But thee? whom follow? thou wilt bring me ſoon
To that new world of light and bliſs, among
The gods who live at eaſe, where I ſhall reign
At thy right hand voluptuous, as beſeems
Thy daughter and thy darling, without end.
Thus ſaying, from her ſide the fatal key,
Sad inſtrument of all our woe, ſhe took;
And tow'ards the gate rolling her beſtial train,
Forthwith the huge portcullis high up drew;
Which but herſelf, not all the Stygian powers
Could once have mov'd; then in the key-hole turns

Th' intricate wards, and every bolt and bar
Of maſſy iron or ſolid rock with eaſe
Unfaſtens: on a ſudden open fly,
With impetuous recoil and jarring ſound,
Th' infernal doors, and on their hinges grate
Harſh thunder, that the loweſt bottom ſhook
Of Erebus. She open'd, but to ſhut
Excell'd her pow'r; the gates wide open ſtood,
That with extended wings a banner'd hoſt,
Under ſpread enſigns marching, might paſs through
With horſe and chariots rank'd in looſe array;
So wide they ſtood, and, like a furnace-mouth,
Caſt forth redounding ſmoke and ruddy flame.
Before their eyes in ſudden view appear
The ſecrets of the hoary deep; a dark
Illimitable ocean, without bound,
Without dimenſion, where length, breadth, and height,
And time and place are loſt; where eldeſt Night
And Chaos, anceſtors of Nature, hold
Eternal anarchy, amidſt the noiſe
Of endleſs wars, and by confuſion ſtand.
For hot, cold, moiſt, and dry, four champions fierce,
Strive here for maſt'ry, and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their ſeveral clans,
Light-arm'd, or heavy, ſharp, ſmooth, ſwift, or ſlow,
Swarm populous, unnumber'd as the ſands
Of Barca, or Cyrene's torrid ſoil,

ỳ 904. *Barca.*] *Carthag.* i. e. *a deſert*; or from Amilcar Barca, the father of Hannibal, who is ſaid to have founded it. A large, ſandy, barren, and dry country in Africa, ſo called from the capital city of it, lying on the weſt of Egypt, on the Mediterranean ſea, between Egypt and Tripoli, &c.

Levied to ſide with warring winds, and poiſe
Their lighter wings. To whom theſe moſt adhere,
He rules a moment: Chaos umpire ſits,
And by deciſion more embroils the fray,
By which he reigns: next him high arbiter
Chance governs all. Into this wild abyſs,
The womb of nature, and perhaps her grave,
Of neither ſea, nor ſhore, nor air, nor fire,
But all theſe in their pregnant cauſes mix'd
Confus'dly, and which thus muſt ever fight,
Unleſs th' almighty Maker them ordain
His dark materials to create more worlds;
Into this wild abyſs the wary fiend
Stood on the brink of hell, and look'd a while,
Pond'ring his voyage; for no narrow frith
He had to croſs. Nor was his ear leſs peal'd
With noiſes loud and ruinous, (to compare
Great things with ſmall), than when Bellona ſtorms,

miles from eaſt to weſt, and 120 miles from ſouth to north. Others call it the *Sandy Lybia*. The chief city is 550 miles from Alexandria in Egypt. Barca ſeparates Egypt from Cyrene.

℣ 904. *Cyrene.*] *Carthag.* from *cyreno*, i. e. *a fountain*, which ſprings from a mountain of the ſame name there; a very barren ſandy province of Lybia, towards the great Syrtis, lying upon the Mediterranean ſea near Egypt. Cyrene was built by Battus the Lacedemonian, from whom the inhabitants were called *Battidæ*, and gave the name to the whole country. It ſtrove once with Carthage for ſome privileges. In the moſt ſouthern part of it ſtood the famous temple of Jupiter Ammon, and was the birth-place of Simon, who carried our Saviour's croſs to mount Calvary, *Matth.* xxvii. 32. Cyrene was alſo called *Pentapolis*, *Gr.* becauſe it contained five fine cities of old.

℣ 922. *Bellona.*] *Lat.* i. e. *the goddeſs of war*; a deity among the old Romans; the mother, ſiſter, and wife of Mars. She had many temples, prieſts, ſacrifices, ſtatues, and honours

With all her batt'ring engines bent to raſe
Some capital city'; or leſs than if this frame
Of heaven were falling, and theſe elements
In mutiny had from her axle torn
The ſtedfaſt earth. At laſt his ſail-broad vans
He ſpreads for flight, and in the ſurging ſmoke
Uplifted ſpurns the ground; thence many a league,
As in a cloudy chair, aſcending rides
Audacious; but that ſeat ſoon failing meets
A vaſt vacuity: all unawares
Flutt'ring his pennons vain, plumb down he drops
Ten thouſand fathoms deep; and to this hour
Down had been falling, had not by ill chance
The ſtrong rebuff of ſome tumultuous cloud,
Inſtinct with fire and nitre, hurried him
As many miles aloft: that fury ſtay'd,
Quench'd in a boggy Syrtis, neither ſea,
Nor good dry-land: nigh foundered on he fares,
Treading the crude conſiſtence, half on foot,
Half fly'ing; behoves him now both oar and ſail.
As when a gryphon, through the wilderneſs
With winged courſe o'er hill or moory dale,

paid her; and was painted with a furious countenance, holding a trumpet, a whip, and ſometimes a lighted torch, to ſhew the diſmal effects of war. In time of peace her temple was ſhut up.

℣ 926. *Axle.*] *Sax. Lat. Gr.* i. e. *going round*; a geograph. term; an axle-tree. Here, an imaginary line drawn through the centre of the earth from the north to the ſouth pole, upon which the earth is ſuppoſed to move in its diurnal motion from eaſt to weſt.

℣ 943. *Gryphon,*] *griffin*, or *griffon*; *Lat. Gr.* i. e. *to gripe faſt*, or *ſqueeze*. A fabulous, terrible, and rapacious bird, ſaid to be partly like an eagle, partly like a lion; guardians of hidden gold, and dedicated to Apollo, the god and maker of gold, *i. e.* the ſun with the heat of his rays.

Purſues the Arimaſpian, who by ſtealth
Had from his wakeful cuſtody purloin'd
The guarded gold: ſo eagerly the fiend
O'er bog, or ſteep, thro' ſtrait, rough, denſe, or rare,
With head, hands, wings, or feet, purſues his way;
And ſwims, or ſinks, or wades, or creeps, or flies.
At length an univerſal hubbub wild
Of ſtunning ſounds, and voices all confus'd,
Borne through the hollow dark, aſſaults his ear,
With loudeſt vehemence: thither he plies,
Undaunted to meet there whatever power
Or ſpirit of the nethermoſt abyſs
Might in that noiſe reſide, of whom to aſk
Which way the neareſt coaſt of darkneſs lyes
Bord'ring on light; when ſtrait behold the throne
Of Chaos, and his dark pavilion ſpread
Wide on the waſteful deep; with him enthron'd
Sat ſable-veſted Night, eldeſt of things,
The conſort of his reign, and by them ſtood
Orcus and Ades, and the dreaded name
Of Demogorgon; Rumor next, and Chance,

℣ 945. *Arimaſpian.*] *Scyth.* from *ari*, i. e. *one*, and *maſpos*, i. e. *an eye*, *one eyed*; a people of Scythia or Little Tartary in Europe, ſaid to have had one eye. The truth is, they were expert archers, who ſhut one eye, that they might with the more exactneſs hit the mark. Alexander the Great ſubdued them.

℣ 964. *Orcus.*] *Lat.* from the *Gr.* i. e. *an oath*; becauſe the ſupernal gods made their oaths by *Orcus*, as well as by *Styx*, another name of hell.

Ibid. *Hades.*] *Lat. Gr.* i. e. *a dark, hidden, and inviſible place*, the ſame as *orcus*, or hell, in holy writ and ſacred authors. It is eſteemed to be the general receptacle of all ſouls departed this life, in a ſtate of expectation till the day of judgment.

℣ 965. *Demogorgon.*] *Lat.* from the *Gr.* i. e. *beholding the*

And Tumult, and Confuſion all embroil'd,
And Diſcord with a thouſand various mouths.
T' whom Satan turning boldly, thus. Ye powers
And ſpirits of this nethermoſt abyſs,
Chaos and ancient Night, I come no ſpy
With purpoſe to explore or to diſturb
The ſecrets of your realm; but by conſtraint
Wand'ring this darkſome deſert, as my way
Lyes through your ſpacious empire up to light
Alone, and without guide, half loſt, I ſeek
What readieſt path leads where your gloomy bounds
Confine with heav'n; or if ſome other place,
From your dominion won, th' ethereal King
Poſſeſſes lately, thither to arrive
I travel this profound; direct my courſe:
Directed, no mean recompence it brings
To your behoof; if I that region loſt,
All uſurpation thence expell'd, reduce
To her original darkneſs, and your ſway,
(Which is my preſent journey), and once more
Erect the ſtandard there of ancient night;
Yours be th' advantage all, mine the revenge.
Thus Satan; and him thus the anarch old,
With falt'ring ſpeech and viſage incompos'd,
Anſwer'd. I know thee, ſtranger, who thou art,
That mighty leading angel, who of late
Made head againſt heav'n's King, tho' overthrown.
I ſaw, and heard; for ſuch a numerous hoſt
Fled not in ſilence through the frighted deep,
With ruin upon ruin, rout on rout,

gorgon, which none could do but he; for ſhe turned all things that looked on her into ſtones.

Confuſion worſe confounded; and heav'n gates
Pour'd out by millions her victorious bands
Purſuing. I upon my frontiers here
Keep reſidence; if all I can will ſerve
That little which is left ſo to defend,
Encroach'd on ſtill through your inteſtine broils
Weak'ning the ſceptre of old Night: firſt hell,
Your dungeon, ſtretching far and wide beneath;
Now lately heav'n and earth, another world,
Hung o'er my realm, link'd in a golden chain,
To that ſide heav'n from whence your legions fell:
If that way be your walk, you have not far;
So much the nearer danger; go, and ſpeed;
Havoc, and ſpoil, and ruin are my gain.
He ceas'd; and Satan ſtay'd not to reply,
But glad that now his ſea ſhould find a ſhore,
With freſh alacrity, and force renew'd,
Springs upward, like a pyramid of fire,
Into the wild expanſe; and through the ſhock
Of fighting elements, on all ſides round
Environ'd, wins his way; harder beſet
And more indanger'd, than when Argo paſs'd

℣ 1013. *Pyramid.*] *Gr.* i. e. *a fire.* A geometrical term. A pyramid is a heap of ſquare ſtones, riſing up like a flame of fire in four ſquares. There are about 80 pyramids near Grand Cairo in Egypt, the wonder of the world to this day, though they have ſtood 4000 years, and may continue as long again; three of them are very large, beſides many ſmall ones. The Arabs call them *Dgebel Pharaon*, and the Turks *Pharaon Deglary*, i. e. *Pharaoh's hills.* Mr Lucas ſaw above 20,000 pyramids near Cæſarea in Leſſer Aſia.

℣ 1017. *Argo.*] *Lat. Gr.* i. e. *ſwift*; becauſe of her ſwift ſailing, being rowed with fifty oars, which was a new invention of Jaſon; or from the builder of it; and Cicero derives it from the Argives or Greeks who ſailed in it. The ſhip wherein Jaſon and other valiant Greeks made a fa-

Through Boſporus, betwixt the juſtling rocks:
Or when Ulyſſes on the larboard ſhunn'd
Charybdis, and by th' other whirlpool ſteer'd.
So he with difficulty and labour hard
Mov'd on; with difficulty and labour he;
But he once paſs'd, ſoon after, when man fell,

mous expedition to Colchos, now Mingrelia, Georgia, and Iberia, upon the Pontus, to bring from thence the golden fleece into Greece. The expedition of the Argonauts, celebrated in ancient hiſtory, was in the reign of Ægeus king of Athens, about *A. M.* 2714, before Chriſt 1284. It was no more than a bold and new voyage to bring home fine wool, the valuable commodity of that country, as the Britiſh wool is now; or carrying off the treaſure of the king of Colchis, which conſiſted of gold gathered out of the rivers by the help of a ram's fleece; becauſe *Gaza*, *Heb.* ſignifies *a treaſure*, and *a fleece*. The two bulls and a dragon were the two walls round the caſtle, and a braſs gate; for *ſour*, *Heb.* ſignifies both *a bull* and *a gate*, *braſs* and *a dragon*.

℣ 1018. *Boſphorus*,] *Boſporus*, or *Boſperus*; *Lat.* from the *Gr.* i. e. *the paſſage of an ox*, as we ſay *Oxford*. A paſſage into the Euxine ſea by Conſtantinople, through which Jaſon paſſed with much difficulty and danger in this voyage. It is ſo narrow that cattle ſwim over it, and they hear the cocks crowing and dogs barking from one ſide to another. Now *Stretti di Conſtantinopoli*, *Ital.* i. e. *the ſtreights of Conſtantinople*.

℣ 1019. *Ulyſſes*.] *Lat. Gr.* i. e. *all ſtrength*, *robuſt*; or contracted from his original name, *Oduſſeus*, *Gr.* i. e. *the public road*; becauſe his mother, overtaken in a violent rain, was delivered of him on the highway. The ſon of Laertes, prince of Ithaca and Dulichia, iſlands in the Ægean ſea; an eloquent, cunning Greek, celebrated by Homer, Virgil, Ovid, *&c.* After the ſiege of Troy, he is ſaid to have ſuffered divers hardſhips for ten years more in his return home, particularly paſſing by Sicily.

℣ 1020. *Charybdis*.] *Heb.* i. e. *a gulf of perdition*; *Lat.* from the *Gr.* i. e. *gaping*, and *ſucking in*. A very dangerous part of the ſea of Sicily, between Meſſina and Italy, where divers ſhips have been ſucked in, and Ulyſſes had much ado to eſcape drowning.

℣ 1023. *But he once paſs'd*, &c.] Dr Bently would throw out here eleven verſes, as if they were an interpolation: but the foregoing words, containing a repetition of what

Strange alteration! Sin and Death amain
Following his track, ſuch was the will of Heaven,
Pav'd after him a broad and beaten way
Over the dark abyſs, whoſe boiling gulf
Tamely endur'd a bridge of wondrous length,
From hell continu'd, reaching th' utmoſt orb
Of this frail world; by which the ſpi'rits perverſe
With eaſy intercourſe paſs to and fro,
To tempt or puniſh mortals, except whom
God and good angels guard by ſpecial grace.
But now at laſt the ſacred influence
Of light appears, and from the walls of heaven
Shoots far into the boſom of dim Night
A glimmering dawn: here Nature firſt begins
Her fartheſt verge, and Chaos to retire,
As from her outmoſt works a broken foe,
With tumult leſs, and with leſs hoſtile din;
That Satan with leſs toil, and now with eaſe,
Wafts on the calmer wave by dubious light,
And like a weather-beaten veſſel holds
Gladly the port, though ſhrouds and tackle torn:

went before them, *with difficulty and labour he*, have no force nor propriety, unleſs it be added (as it is in theſe verſes) that ſome others afterwards went this way with more eaſe. *Pearce.*

It is evident that theſe lines are Milton's, and cannot be an interpolation of the editor: but yet I am afraid we cannot ſo eaſily get over the doctor's other objection, that this ſame bridge is deſcrib'd in Book X. for ſeveral lines together poetically and pompouſly, as a thing untouch'd before, and an incident to ſurpriſe the reader; and therefore the poet ſhould not have anticipated it here. Let the lines themſelves be approved; yet it muſt be allowed, it is wrong conduct and want of œconomy for the whole poem. And we cannot recollect a parallel inſtance in Homer or Virgil, or any authorized poet. *Newton.*

Or in the emptier waſte, reſembling air,
Weighs his ſpread wings, at leiſure to behold
Far off th' empyreal heav'n, extended wide
In circuit, undetermin'd ſquare or round,
With opal tow'rs, and battlements adorn'd
Of living ſaphire, once his native ſeat;
And faſt by, hanging in a golden chain,
This pendent world, in bigneſs as a ſtar
Of ſmalleſt magnitude, cloſe by the moon.
Thither full-fraught with miſchievous revenge,
Accurs'd, and in a curſed hour he hies.

ỳ 1049. *With opal tow'rs.*] With towers of precious ſtones. *Opal* is a ſtone of diverſe colours, partaking of the carbuncle's faint fire, the amethyſt's bright purple, and the emerald's chearing green. *Hume* and *Richardſon.*

ỳ 1050. *Saphire.*] *Lat. Gr.* from the *Heb.* i. e. *numbered*; becauſe one muſt pay down very dear for it. A very clear, hard, and precious ſtone, of the colour of the ſky, with ſparkles of gold, and the hardeſt next to a diamond. It was put into the breaſt-plate of the high prieſt, *Exod.* xxviii. 18. *Rev.* xxi. 19.

The end of the ſecond book.

The ARGUMENT of Book III.

God ſitting on his throne ſees Satan flying towards this world, then newly created; ſhews him to the Son who ſat at his right-hand; foretells the ſucceſs of Satan in perverting mankind; clears his own juſtice and wiſdom from all imputation, having created man free, and able enough to have withſtood his tempter; yet declares his purpoſe of grace towards him, in regard he fell not of his own malice, as did Satan, but by him ſeduced. The Son of God renders praiſes to his Father for the manifeſtation of his gracious purpoſe towards man: but God again declares, that grace cannot be extended towards man without the ſatisfaction of divine juſtice. Man hath offended the majeſty of God, by aſpiring to Godhead; and therefore, with all his progeny, devoted to death, muſt die, unleſs ſome one can be found ſufficient to anſwer for his offence, and undergo his puniſhment. The Son of God freely offers himſelf a ranſom for man: the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth: commands all the angels to adore him: they obey; and hymning to their harps in full quire, celebrate the Father and the Son. Mean while Satan alights upon the bare convex of this world's outermoſt orb; where wandering he firſt finds a place, ſince called The limbo of vanity: *what perſons and things fly up thither: thence comes to the gate of heaven, deſcrib'd aſcending by ſtairs, and the waters above the firmament that flow about it: his paſſage thence to the orb of the ſun; he finds there Uriel, the regent of that orb, but firſt changes himſelf into the ſhape of a meaner angel; and pretending a zealous deſire to behold the new creation, and man, whom God had placed here, inquires of him the place of his habitation, and is directed: alights firſt on mount Niphates.*

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MUSEUM

PARADISE LOST.

BOOK III.

HAil, holy light, offspring of heav'n firſt-born,
Or of th' Eternal coeternal beam!
May I expreſs thee' unblam'd? ſince God is light,
And never but in unapproached light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright eſſence increate.
Or hear'ſt thou rather, pure ethereal ſtream,
Whoſe fountain who ſhall tell? Before the ſun,
Before the heav'ns thou wert, and at the voice
Of God, as with a mantle didſt inveſt
The riſing world of waters dark and deep,
Won from the void and formleſs infinite.
Thee I reviſit now with bolder wing,
Eſcap'd the Stygian pool, though long detain'd
In that obſcure ſojourn; while in my flight
Through utter and through middle darkneſs borne,
With other notes than to th' Orphéan lyre,

℣ 1. *Hail, holy light*, &c.] Our author's addreſs to light, and lamentation of his own blindneſs, may perhaps be cenſured as an excreſcence or digreſſion not agreeable to the rules of epic poetry; but yet this is ſo charming a part of the poem, that the moſt critical reader, I imagine, cannot wiſh it were omitted. One is even pleaſed with a fault, if it be a fault that is the occaſion of ſo many beauties, and acquaints us ſo much with the circumſtances and character of the author. *Newton.*

℣ 17. *With other notes than to th' Orphéan lyre*, &c.] Orpheus made a hymn to night, which is ſtill extant; he alſo

I ſung of Chaos and eternal night;
Taught by the heav'nly Muſe to venture down
The dark deſcent, and up to reaſcend,
Though hard and rare. Thee I reviſit ſafe,
And feel thy ſov'reign vital lamp; but thou
Reviſit'ſt not theſe eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop ſerene hath quench'd their orbs,
Or dim ſuffuſion veil'd. Yet not the more

wrote of the creation out of chaos. See *Apoll. Rhodius*, I. 493. Orpheus was inſpir'd by his mother Calliope only, Milton by the *heav'nly Muſe*; therefore he boaſts he ſung with other notes than Orpheus, though the ſubjects were the ſame. *Richardſon.*

℣ 25. *So thick a drop ſerene hath quench'd their orbs, Or dim ſuffuſion veil'd.*] *Drop ſerene*, or *gutta ſerena*. It was formerly thought that that ſort of blindneſs was an incurable extinction or quenching of ſight, by a tranſparent, watry, cold humour diſtilling upon the optic nerve, though making very little change in the eye to appearance, if any; 'tis now known to be moſt commonly an obſtruction in the capillary veſſels of that nerve, and curable in ſome caſes. A *cataract*, for many ages, and till about thirty years ago, was thought to be a film externally growing over the eye, intercepting or veiling the ſight, beginning with dimneſs, and ſo increaſing till viſion was totally obſtructed: but the diſeaſe is in the cryſtallin humour, lying between the outmoſt coat of the eye and the pupilla. The dimneſs which is at the beginning is called a *ſuffuſion*; and when the ſight is loſt, 'tis a *cataract*; and cured by couching, which is with a needle paſſing through the external coat, and driving down the diſeaſed cryſtallin, the loſs of which is ſomewhat ſupplied by the uſe of a large convex glaſs. When Milton was firſt blind, he wrote to his friend Leonard Philara, an Athenian then at Paris, for him to conſult Dr Thevenot; he ſent his caſe ('tis in the 15th of his *Familiar letters*); what anſwer he had is not known; but it ſeems by this paſſage that he was not certain what his diſeaſe was: or perhaps he had a mind to deſcribe both the great cauſes of blindneſs according to what was known at that time, as his whole poem is interſperſed with great variety of learning. *Richardſon.*

Ceaſe I to wander, where the Muſes haunt
Clear ſpring, or ſhady grove, or ſunny hill,
Smit with the love of ſacred ſong; but chief
Thee, Sion, and the flow'ry brooks beneath,
That waſh thy hallow'd feet, and warbling flow,
Nightly I viſit: nor ſometimes forget
Thoſe other two equall'd with me in fate,
So were I equall'd with them in renown,
Blind Thamyris, and blind Mæonides;

℣ 29. *Smit with the love of ſacred ſong.*] So VIRG. *Geor.* II. 475.

Dulces ante omnia Muſæ,
Quarum ſacra fero ingenti percuſſus amore.

℣ 35. *Thamyris.*] *Lat. Gr.* i. e. *wonderful.* A poet of Thrace, who had the vanity to contend with the muſes in ſinging, but loſt it; therefore they put out his eyes, and took away his harp. This fable teaches us the danger and vanity of mocking God, of ſelf-ſufficiency and pride.

Ibid. *Mæonides.*] *Lat. Gr.* i. e. *the ſon of Mæon,* for Homer, *Gr.* i. e. *one that doth not ſee*; becauſe he deſpiſed the vanities of the world, not that he was really deprived of his eye-ſight; others ſay his blindneſs came by an accident: but his proper name was Meliſegenes, from the river Meles, where he was born. He was ſo poor that he begged his bread, yet when he was dead, ſeven cities contended for the honour of his nativity, *Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athenæ.* He was born, according to the beſt account, *A. M.* 3120, 340 years after the deſtruction of Troy, and 884 before the incarnation. An ancient and moſt celebrated poet among the Greeks, the wittieſt man that ever lived, who had none to imitate, (except Moſes, from whom he took his beſt thoughts), was never matched by any that came after him, except now by Milton, and a pattern to all poets, philoſophers, and hiſtorians to this day. He wrote the wars of Troy in twenty-four books, called *the Iliads*, and the dangerous voyages of Ulyſſes, in *the Odyſſes*, in as many. The greateſt veneration has been paid to his name in all ages; and Milton modeſtly wiſhes he might be equalled to him therein, though in many reſpects he hath exceeded Homer himſelf, and Virgil alſo, in epic poem, both in the grandeur of his ſubject, in his learning, characters, and every thing elſe.

And Tireſias, and Phineus, prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in ſhadieſt covert hid
Tunes her nocturnal note. Thus with the year
Seaſons return; but not to me returns
Day, or the ſweet approach of ev'n or morn,
Or ſight of vernal bloom, or ſummer's roſe,
Or flocks, or herds, or human face divine;
But cloud inſtead, and ever-during dark
Surrounds me, from the chearful ways of men
Cut off, and for the book of knowledge fair
Preſented with a univerſal blank
Of nature's works, to me expung'd and ras'd,
And wiſdom at one entrance quite ſhut out.
So much the rather thou, celeſtial light,
Shine inward, and the mind through all her powers
Irradiate, there plant eyes, all miſt from thence
Purge and diſperſe, that I may ſee and tell
Of things inviſible to mortal ſight.
Now had th' almighty Father from above,
From the pure empyréan where he ſits
High thron'd above all height, bent down his eye,

℣ 36. *Tireſias.*] *Lat. Gr.* i. e. *a ſtar*; becauſe he foretold ſome things by the knowledge of aſtrology. A blind poet and ſoothſayer of Thebes, long before Homer; the ſon of Evetrus and Chariclo. He was ſtruck blind either for peeping too curiouſly upon Minerva in the fountain Hypocrine, or for deciding the cauſe between Jupiter and Juno to her diſſatisfaction, for which Jupiter gave him the faculty of divination or ſoothſaying.

Ibid. *Phineus,*] *Lat. Gr.* i. e. *ſhining, illuſtrious.* A king and prophet of Arcadia, who, for putting out the eyes of his children, and for revealing the ſecrets of the gods to men, was puniſhed with blindneſs.

His own works and their works at once to view:
About him all the ſanctities of heaven
Stood thick as ſtars, and from his ſight receiv'd
Beatitude paſt utterance: on his right
The radiant image of his glory ſat,
His only Son. On earth he firſt beheld
Our two firſt parents, yet the only two
Of mankind, in the happy garden plac'd,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivall'd love,
In bliſsful ſolitude. He then ſurvey'd
Hell and the gulf between, and Satan there
Coaſting the wall of heav'n on this ſide night,
In the dun air ſublime; and ready now
To ſtoop with wearied wings and willing feet
On the bare outſide of this world, that ſeem'd
Firm land imboſom'd, without firmament;
Uncertain which, in ocean or in air.
Him God beholding from his proſpect high,
Wherein paſt, preſent, future, he beholds,
Thus to his only Son foreſeeing ſpake.

ỳ 66. *Happy garden,*] viz. *Eden*; an Hebrew word; it ſignifies *pleaſure* and *delight*, becauſe it was the moſt pleaſant place upon earth, and Paradiſe was in it. Eden was a country in Chaldea, thought by ſome to be the ſame as Meſopotamia, near Babylon, lying between the Euphrates and the Tygris, well watered with theſe and other rivers, and moſt fruitful. But the learned Huetius proves, that Eden lay on the ſouth of Babylon, and the terreſtrial paradiſe on the eaſt ſide of Eden, between the firſt joining of the Euphrates and the Tygris, and there parting again, when they make the Pyſon, and the Gihon, which run into the Perſian gulf at different mouths, as Moſes has deſcribed theſe four rivers, *Gen.* ii. 8,—16. *De ſitu parad. terreſtris.* For theſe properties it is highly commended in holy ſcripture, *Gen.* ii. 8. *Iſa.* li. 3. *Ezek.* xxxi. 8, 9. *&c.*

Only begotten Son, ſeeſt thou what rage
Tranſports our adverſary? whom no bounds
Preſcrib'd, no bars of hell, nor all the chains
Heap'd on him there, nor yet the main abyſs
Wide interrupt, can hold; ſo bent he ſeems
On deſperate revenge, that ſhall redound
Upon his own rebellious head. And now
Through all reſtraint broke looſe, he wings his way
Not far off heav'n, in the precincts of light,
Directly tow'ards the new-created world,
And man there plac'd, with purpoſe to aſſay
If him by force he can deſtroy, or worſe,
By ſome falſe guile pervert: and ſhall pervert;
For man will hearken to his glozing lies,
And eaſily tranſgreſs the ſole command,
Sole pledge of his obedience: ſo will fall,
He, and his faithleſs progeny. Whoſe fault?
Whoſe but his own? Ingrate, he had of me
All he could have: I made him juſt and right,
Sufficient to have ſtood, though free to fall.
Such I created all th' ethereal powers
And ſpi'rits, both them who ſtood, and them who fail'd;
Freely they ſtood who ſtood, and fell who fell.
Not free, what proof could they have giv'n ſincere
Of true allegiance, conſtant faith or love,
Where only what they needs muſt do appear'd,
Not what they would? what praiſe could they re-
What pleaſure I from ſuch obedience paid, [ceive?
When will and reaſon (reaſon alſo' is choice)

¥ 108 ——(*reaſon alſo' is choice.*)] The author had expreſs'd the ſame ſentiment before in proſe. "Many there "be that complain of divine Providence for ſuffering "Adam to tranſgreſs. Fooliſh tongues! when God gave

Uſeleſs and vain, of freedom both deſpoil'd,
Made paſſive both, had ſerv'd neceſſity,
Not me? They therefore, as to right belong'd,
So were created, nor can juſtly' accuſe
Their Maker, or their making, or their fate,
As if predeſtination over-rul'd
Their will, diſpos'd by abſolute decree,
Or high foreknowledge. They themſelves decreed
Their own revolt, not I: if I foreknew,
Foreknowledge had no influence on their fault,
Which had no leſs prov'd certain unforeknown.
So without leaſt impulſe or ſhadow' of fate,
Or ought by me immutably foreſeen,
They treſpaſs, authors to themſelves in all,
Both what they judge, and what they chuſe; for ſo
I form'd them free: and free they muſt remain,
Till they inthrall themſelves; I elſe muſt change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordain'd
Their freedom; they themſelves ordain'd their fall.
The firſt ſort by their own ſuggeſtion fell,
Self-tempted, ſelf-deprav'd: man falls, deceiv'd
By th' other firſt: man therefore ſhall find grace,
The other none: in mercy' and juſtice both,
Through heav'n and earth, ſo ſhall my glory' excel;
But mercy, firſt and laſt, ſhall brighteſt ſhine.
Thus while God ſpake, ambroſial fragrance fill'd
All heav'n, and in the bleſſed ſpi'rits elect
Senſe of new joy ineffable diffus'd.

" him reaſon, he gave him freedom to chuſe, for reaſon " is but chooſing: he had been elſe a mere artificial " Adam, *&c.*" See his ſpeech for the liberty of unlicenced printing, p. 149, and 150. edit. 1738.

Beyond compare the Son of God was ſeen
Moſt glorious; in him all his Father ſhone
Subſtantially expreſs'd; and in his face
Divine compaſſion viſibly appear'd,
Love without end, and without meaſure grace;
Which uttering, thus he to his Father ſpake.

O Father, gracious was that word which clos'd
Thy ſov'reign ſentence, that man ſhould find grace;
For which both heav'n and earth ſhall high extol
Thy praiſes, with th' innumerable ſound
Of hymns and ſacred ſongs, wherewith thy throne
Incompaſs'd ſhall reſound thee ever bleſs'd.
For ſhould man finally be loſt, ſhould man
Thy creature late ſo lov'd, thy youngeſt ſon,
Fall circumvented thus by fraud, though join'd
With his own folly? that be from thee far,
That far be from thee, Father, who art judge
Of all things made, and judgeſt only right.
Or ſhall the adverſary thus obtain
His end, and fruſtrate thine? ſhall he fulfil
His malice, and thy goodneſs bring to nought,
Or proud return, though to his heavier doom,
Yet with revenge accompliſh'd, and to hell
Draw after him the whole race of mankind,
By him corrupted? or wilt thou thyſelf
Aboliſh thy creation, and unmake
For him, what for thy glory thou haſt made?
So ſhould thy goodneſs and thy greatneſs both
Be queſtion'd and blaſphem'd without defence.

To whom the great Creator thus reply'd:
O Son, in whom my ſoul hath chief delight,
Son of my boſom, Son who art alone

My word, my wiſdom, and effectual might,
All haſt thou ſpoken as my thoughts are, all
As my eternal purpoſe hath decreed.
Man ſhall not quite be loſt, but ſav'd who will;
Yet not of will in him, but grace in me
Freely vouchſaf'd: once more I will renew
His lapſed pow'rs, though forfeit and inthrall'd
By ſin to foul exorbitant deſires;
Upheld by me, yet once more he ſhall ſtand
On even ground againſt his mortal foe;
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me.
Some I have choſen of peculiar grace,
Elect above the reſt; ſo is my will:
The reſt ſhall hear me call, and oft be warn'd
Their ſinful ſtate, and to appeaſe betimes
Th' incenſed Deity, while offer'd grace
Invites; for I will clear their ſenſes dark,
What may ſuffice, and ſoften ſtony hearts
To pray, repent, and bring obedience due.
To pray'r, repentance, and obedience due,
Though but endeavour'd with ſincere intent,
Mine ear ſhall not be ſlow, mine eye not ſhut.
And I will place within them as a guide,
My umpire Conſcience; whom if they will hear,
Light after light, well us'd, they ſhall attain,

℣ 183. *Some I have choſen of peculiar grace*, &c.] Our author did not hold the doctrine of rigid predeſtination; he was of the ſentiments of the more moderate Calviniſts, and thought that ſome indeed were elected of peculiar grace, the reſt might be ſaved complying with the terms and conditions of the goſpel.

And to the end perſiſting, ſafe arrive.
This my long-ſufferance, and my day of grace,
They who neglect and ſcorn, ſhall never taſte;
But hard be harden'd, blind be blinded more,
That they may ſtumble on, and deeper fall:
And none but ſuch from mercy I exclude.
But yet all is not done; man diſobeying,
Diſloyal breaks his fealty, and ſins
Againſt the high ſupremacy of heaven,
Affecting godhead, and ſo loſing all,
To expiate his treaſon hath nought left;
But to deſtruction ſacred and devote,
He, with his whole poſterity, muſt die;
Die he or juſtice muſt; unleſs for him
Some other able, and as willing, pay
The rigid ſatisfaction, death for death.
Say, heav'nly pow'rs, where ſhall we find ſuch love!
Which of ye will be mortal, to redeem
Man's mortal crime, and juſt th' unjuſt to ſave?
Dwells in all heaven charity ſo dear?
He aſk'd; but all the heav'nly quire ſtood mute,
And ſilence was in heav'n: on man's behalf
Patron or interceſſor none appear'd,
Much leſs that durſt upon his own head draw
The deadly forfeiture, and ranſom ſet.
And now without redemption all mankind
Muſt have been loſt, adjudg'd to death and hell
By doom ſevere, had not the Son of God,
In whom the fulneſs dwells of love divine,
His deareſt mediation thus renew'd.
Father, thy word is paſt, man ſhall find grace;
And ſhall grace not find means, that finds her way,

The ſpeedieſt of thy winged meſſengers,
To viſit all thy creatures, and to all
Comes unprevented, unimplor'd, unſought?
Happy for man, ſo coming: he her aid
Can never ſeek, once dead in ſins, and loſt;
Atonement for himſelf, or offering meet,
Indebted and undone, hath none to bring.
Behold me then; me for him, life for life
I offer; on me let thine anger fall;
Account me man; I for his ſake will leave
Thy boſom, and this glory next to thee
Freely put off, and for him laſtly die
Well pleas'd; on me let death wreck all his rage:
Under his gloomy pow'r I ſhall not long
Lie vanquiſh'd; thou haſt giv'n me to poſſeſs
Life in myſelf for ev'r; by thee I live,
Though now to death I yield, and am his due
All that of me can die; yet that debt paid,
Thou wilt not leave me in the loathſome grave
His prey, nor ſuffer my unſpotted ſoul
For ever with corruption there to dwell;
But I ſhall riſe victorious, and ſubdue
My vanquiſher, ſpoil'd of his vaunted ſpoil;
Death his death's wound ſhall then receive, and ſtoop
Inglorious, of his mortal ſting diſarm'd.
I through the ample air, in triumph high,
Shall lead hell captive, maugre hell, and ſhow
The pow'rs of darkneſs bound. Thou at the ſight
Pleas'd, out of heaven ſhalt look down, and ſmile;
While, by thee rais'd, I ruin all my foes,
Death laſt, and with his carcaſs glut the grave:
Then, with the multitude of my redeem'd,

Shall enter heav'n, long abſent, and return,
Father, to ſee thy face, wherein no cloud
Of anger ſhall remain, but peace aſſur'd,
And reconcilement; wrath ſhall be no more
Thenceforth, but in thy preſence joy entire.
His words here ended, but his meek aſpect
Silent yet ſpake, and breath'd immortal love
To mortal men, above which only ſhone
Filial obedience: as a ſacrifice
Glad to be offer'd, he attends the will
Of his great Father. Admiration ſeiz'd
All heaven, what this might mean, and whither tend
Wond'ring; but ſoon th' Almighty thus reply'd.
O thou in heaven and earth the only peace
Found out for mankind under wrath! O thou
My ſole complacence! well thou know'ſt how dear
To me are all thy works; nor man the leaſt,
Though laſt created; that for him I ſpare
Thee from my boſom and right hand, to ſave,
By loſing thee a while, the whole race loſt.
Thou therefore, whom thou only canſt redeem,
Their nature alſo to thy nature join;
And be thyſelf man among men on earth,
Made fleſh, when time ſhall be, of virgin ſeed,
By wondrous birth: be thou in Adam's room
The head of all mankind, though Adam's ſon.
As in him periſh all men, ſo in thee,
As from a ſecond root, ſhall be reſtor'd

℣ 285. *Adam.*] *Heb.* i. e. *red*; the name of the firſt man and firſt woman, becauſe they were formed of the red duſt of the earth, *Gen.* ii. 7. v. 2.; as *homo* in Latin is from *humus*, i. e. *the ground*, which points at both our original and end.

As many' as are reſtor'd, without thee none.
His crime makes guilty all his ſons; thy merit
Imputed ſhall abſolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee tranſplanted, and from thee
Receive new life. So man, as is moſt juſt,
Shall ſatisfy for man, be judg'd, and die,
And dying riſe, and riſing with him raiſe
His brethren, ranſom'd with his own dear life.
So heav'nly love ſhall outdo helliſh hate,
Giving to death, and dying to redeem,
So dearly to redeem, what helliſh hate
So eaſily deſtroy'd, and ſtill deſtroys
In thoſe who, when they may, accept not grace.
Nor ſhalt thou, by deſcending to aſſume
Man's nature, leſſen or degrade thine own.
Becauſe thou haſt, though thron'd in higheſt bliſs
Equal to God, and equally enjoying
God-like fruition, quitted all, to ſave
A world from utter loſs, and haſt been found

ỳ 299. *Giving to death, and dying to redeem.*] The love of the Father in giving the Son to death, and the love of the Son in ſubmitting to it, and dying to redeem mankind. Mr Warburton thus explains it: "Milton's ſyſtem of divinity "taught, ſays he, not only that man was redeemed, but "likewiſe that a real price was paid for his redemption: "*dying to redeem* therefore ſignifying only redemption in a "vague uncertain ſenſe, but imperfectly repreſents his "ſyſtem; ſo imperfectly that it may as well be called *the "Socinian*; the price paid (which implies a proper redemp-"tion) is wanting. But to pay a price implying a volun-"tary act, the poet therefore well expreſſes it by *giving to "death*, that is, giving himſelf to death; ſo that the ſenſe of "the line fully expreſſes Milton's notion, *Heavenly love "gave a price for the redemption of mankind, and by virtue of "that price really redeemed them.*"

By merit more than birthright Son of God,
Found worthieſt to be ſo by being good,
Far more than great or high; becauſe in thee
Love hath abounded more than glory' abounds;
Therefore thy humiliation ſhall exalt
With thee thy manhood alſo to this throne;
Here ſhalt thou ſit incarnate, here ſhalt reign
Both God and man, Son both of God and man,
Anointed univerſal King; all power
I give thee; reign for ever, and aſſume
Thy merits; under thee, as head ſupreme,
Thrones, princedoms, pow'rs, dominions I reduce:
All knees to thee ſhall bow, of them that bide
In heav'n, or earth, or under earth in hell.
When thou attended glorioufly from heaven
Shalt in the ſky appear, and from thee ſend
The ſummoning arch-angels to proclaim
Thy dread tribunal; forthwith from all winds,
The living, and forthwith the cited dead
Of all paſt ages, to the general doom
Shall haſten; ſuch a peal ſhall rouſe their ſleep.
Then all thy ſaints aſſembled, thou ſhalt judge
Bad men and angels; they arraign'd ſhall ſink
Beneath thy ſentence; hell, her numbers full,
Thenceforth ſhall be for ever ſhut. Mean while
The world ſhall burn, and from her aſhes ſpring
New heav'n and earth, wherein the juſt ſhall dwell;
And after all their tribulations long,
See golden days, fruitful of golden deeds,
With joy and love triumphing, and fair truth.
Then thou thy regal ſceptre ſhalt lay by,
For regal ſceptre then no more ſhall need,

God ſhall be all in all. But all ye gods,
Adore him, who to compaſs all this dies;
Adore the Son, and honour him as me,
No ſooner had th' Almighty ceas'd, but all
The multitude of angels, with a ſhout
Loud as from numbers without number, ſweet
As from bleſs'd voices, uttering joy, heav'n rung
With jubilee, and loud hoſanna's fill'd
Th' eternal regions. Lowly reverent,
Tow'ards either throne they bow, and to the ground
With ſolemn adoration down they caſt
Their crowns, inwove with amarant, and gold;

ỳ 344. *No ſooner had th' Almighty ceas'd*, &c.] If the reader pleaſes to compare this divine dialogue with the ſpeeches of the gods in Homer and Virgil, he will find the Chriſtian poet to tranſcend the Heathen, as much as the religion of the one ſurpaſſes that of the others. Their deities talk and act like men; but Milton's divine perſons are divine perſons indeed, and talk in the language of God, that is, in the language of ſcripture. He is ſo very ſcrupulous and exact in this particular, that perhaps there is not a ſingle expreſſion, which may not be juſtifyed by the authority of holy writ. *Newton.*

ỳ 348. *Jubilee.*] *Lat. Gr. Heb.* i. e. *a ram*, and *a ram's horn:* becauſe the Jews proclaimed their feaſts with the ſound of trumpets made of rams horns, *Lev.* xxv. 9. The word came firſt from Jubal the ſon of Lamech, the inventor of muſical inſtruments, *Gen.* iv. 21.

Ibid. *Hoſanna's.*] *Lat. Gr. Heb.* i. e. *Save, we beſeech thee*, or *God bleſs the king*. Solemn rejoicings among the Jews in the feaſt of tabernacles and congratulations to their kings.—— "And the diſciples went, and did as Jeſus commanded them, and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrewed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David: bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt." *Matth.* xxi. 6, 7, 8, 9.

Immortal amarant, a flow'r which once
In Paradiſe, faſt by the tree of life,
Began to bloom; but ſoon for man's offence
To heav'n remov'd, where firſt it grew, there grows,
And flow'rs aloft ſhading the fount of life,
And where the rive'r of bliſs through midſt of heav'n
Rolls o'er Elyſian flow'rs her amber ſtream:
With theſe, that never fade, the ſpi'rits elect
Bind their reſplendent locks, inwreath'd with beams;
Now in looſe garlands thick thrown off, the bright
Pavement, that like a ſea of jaſper ſhone,
Impurpled with celeſtial roſes ſmil'd.
Then crown'd again, their golden harps they took;
Harps ever tun'd, that glittering by their ſide
Like quivers hung, and with preamble ſweet
Of charming ſymphony they introduce
Their ſacred ſong, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part, ſuch concord is in heaven.
Thee, Father, firſt they ſung omnipotent,
Immutable, immortal, infinite,

℣ 353. *Immortal amarant,*] *Amarant*, Αμαραντος, for *unfading, that decayeth not*; a flower of a purple velvet colour, which though gather'd, keeps its beauty, and when all other flowers fade, recovers its luſtre by being ſprinkled with a little water, as Pliny affirms, *lib.* 21. *cap.* 11. Our author ſeems to have taken this hint from 1 *Pet.* i. 4. "To an inheritance incorruptible, undefiled, and that fadeth not away," αμαραντον: and 1 *Pet.* v. 4. "Ye ſhall receive a crown of glory that fadeth not away," αμαραντινον: both relating to the name of his everlaſting *amarant*, which he has finely ſet near the tree of life. *Amarantus flos, ſymbolum eſt immortalitatis.* Clem. Alexand. *Hume.*

℣ 363. —*like a ſea of jaſper ſhone.*] Jaſper is a precious ſtone of ſeveral colours, but the green is moſt eſteemed, and bears ſome ſimilitude and reſemblance to the ſea.

Eternal King; thee author of all being,
Fountain of light, thyſelf inviſible
Amidſt the glorious brightneſs where thou ſitt'ſt
Thron'd inacceſſible, but when thou ſhad'ſt
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant ſhrine,
Dark with exceſſive bright thy ſkirts appear;
Yet dazzle heaven, that brighteſt Seraphim
Approach not, but with both wings veil their eyes.
Thee next they ſang of all creation firſt,
Begotten Son, divine ſimilitude,
In whoſe conſpicuous count'nance, without cloud
Made viſible, th' almighty Father ſhines,
Whom elſe no creature can behold; on thee
Impreſs'd th' effulgence of his glory' abides,
Transfus'd on thee his ample Spirit reſts.
He heav'n of heav'ns, and all the powers therein,
By thee created; and by thee threw down
Th' aſpiring dominations: thou that day
Thy Father's dreadful thunder didſt not ſpare,
Nor ſtop thy flaming chariot-wheels, that ſhook
Heav'n's everlaſting frame, while o'er the necks
Thou drov'ſt of warring angels diſarray'd.
Back from purſuit thy pow'rs with loud acclaim
Thee only' extoll'd, Son of thy Father's might,
To execute fierce vengeance on his foes.

ỳ 380. *Dark with exceſſive bright thy ſkirts appear.*] Milton has the ſame thought of darkneſs occaſioned by glory, ỳ 599. *Brightneſs had made inviſible.* This alſo explains his meaning here; the exceſs of brightneſs had the effect of darkneſs, inviſibility. What an idea of glory! the ſkirts only not to be looked on by the beings neareſt to God, but when doubly or trebly ſhaded by a cloud and both wings. What then is the full blaze! *Richardſon.*

Not ſo on man: him through their malice fall'n,
Father of mercy' and grace, thou didſt not doom
So ſtrictly, but much more to pity' incline:
No ſooner did thy dear and only Son
Perceive thee purpos'd not to doom frail man
So ſtrictly, but much more to pity' inclin'd,
He to appeaſe thy wrath, and end the ſtrife
Of mercy' and juſtice in thy face diſcern'd,
Regardleſs of the bliſs wherein he ſat
Second to thee, offer'd himſelf to die
For man's offence. O unexampled love,
Love no where to be found leſs than divine!
Hail Son of God, Saviour of men, thy name
Shall be the copious matter of my ſong
Henceforth, and never ſhall my harp thy praiſe
Forget, nor from thy Father's praiſe disjoin.
Thus they in heav'n above the ſtarry ſphere,
Their happy hours in joy and hymning ſpent.
Mean while upon the firm opacous globe
Of this round world, whoſe firſt convex divides
The luminous inferior orbs, inclos'd
From Chaos, and th' inroad of darkneſs old,
Satan alighted walks. A globe far off
It ſeem'd, now ſeems a boundleſs continent
Dark, waſte, and wild, under the frown of night
Starleſs expos'd, and ever-threat'ning ſtorms
Of Chaos bluſt'ring round, inclement ſky;
Save on that ſide which from the wall of heaven,
Though diſtant far, ſome ſmall reflection gains
Of glimmering air leſs vex'd with tempeſt loud.
Here walk'd the fiend at large in ſpacious field.

As when a vulture on Imaus bred,
Whoſe ſnowy ridge the roving Tartar bounds,
Diſlodging from a region ſcarce of prey,
To gorge the fleſh of lambs or yeanling kids,
On hills where flocks are fed, flies tow'ard the ſprings
Of Ganges or Hydaſpes, Indian ſtreams; 436

ỳ 431. *Vulture.*] *Lat.* i. e. *of a piercing ſharp ſight.* A very voracious bird, bigger than an eagle, of an excellent ſagacity of ſight and ſmelling above all other birds; ſo that it can perceive the ſavour of dead carcaſes fifty miles off; and appear two or three days before any great ſlaughter. They feed only upon carcaſes, but prey not upon any living creatures.

Ibid. *Imaus.*] *Lat. Gr. Tart.* contracted from *Mus Tag*, i. e. *the mountain of ſnow*, as the Tartars call it; being always covered therewith. A vaſt high mountain in Aſia, a part of mount Taurus, riſing from it near the Caſpian ſea, and extending to the ſpring of the Ganges. It parts Tartary from India, dividing it into two parts, *i. e.* Tartary within, and Tartary without the Imaus; now Dalanguer.

ỳ 432. *Tartar.*] *Syr.* i. e. *dark*; a remnant; becauſe they are thought to be the remainder of the ten tribes of Iſrael. Tartary is a very large country between Muſcovy and India, about 3000 miles in length, and 2250 miles in breadth; the third part of Aſia. The Romans called it *Scythia*, i. e. *wrathful*, and *furious*; or *Teut. Schieten*, i. e. *ſhooting*; becauſe the Scythians were excellent ſhooters, or markſmen. The Perſians and Chineſe call it *Tataria* and *Tata*, i. e. *invaders* and *robbers*, from Tatar, the eldeſt ſon of Alanza-Chan, who was their founder. The Tartars became better known in Europe about *A. D.* 1168, when they ſubdued part of Muſcovy, and became maſters of China; though it is not thoroughly known to this day. The epithet *roving* is very proper; becauſe they wander about in companies, in tents, feeding their cattle, without any fixed houſes, or habitations. See *The genealogical hiſtory of the Tartars*, tranſlated from the Tatar manuſcript, *A. D.* 1730.

ỳ 436. *Ganges.*] *Ind.* i. e. *the river*; or from a king of that name. A famous river of India, larger than any in Europe, except the Volga and Danube, eſpecially when it overflows; but noted for the goodneſs and lightneſs of its water. The Indians ſay, it ſanctifies them when they drink or waſh themſelves in it. Four or five hundred thouſand of them

But in his way lights on the barren plains
Of Sericana, where Chineſes drive
With ſails and wind their cany waggons light:
So on this windy ſea of land, the fiend
Walk'd up and down alone, bent on his prey;

are ſeen about it, throwing money into it, *&c.* which they think may be uſeful to them when dead. The Great Mogul and all others drink the waters of it; for it is carried far and near, and ſold at a dear price, becauſe they fooliſhly fancy that it ſprings from paradiſe. It riſes on mount Imaus in Tartary, divides the whole empire into two parts; and, after a courſe of 300 German miles, or 1300 Engliſh, diſcharges itſelf into the bay of Bengal in five chief mouths. In ſome places it is five leagues over: there are many large iſlands in it beſet with fine trees, which give a delightful proſpect. It overflows at the uſual time of the year, as the Nile, Niger, Euphrates, *&c.* from the ſame cauſe: now called *Ganga*, by the inhabitants there.

Ibid. *Hydaſpes.*] *Ind.* from a king of that name. Another famous river of India, which runs by Nyſa, Lahor, and other great cities, into the Indian ocean.

℣ 438. *Sericana.*] *Arab.* i. e. *the country of Seres.* The poſterity of Joktan, who from Arabia Felix peopled that part of India, between Indus and Hydaſpes, near to China, now called *Cathay*, *Tart.* i. e. *a great eaſtern country.* Thoſe ancient people were the inventors and firſt workers of ſilk, from whence it is called *Sericum.* This and China was called *the ſilken kingdom*; for in one province of China (as Le Comte ſays) there ſeems to be ſilk ſufficient for all the world: ſee pag. 138. Obs. Silk was known in Europe firſt in Juſtinian's time, about the middle of the fifth century, by two monks, who came from India.

Ibid. *Chineſe.*] the people of China. The ancient Hebrews called it *Sin*; the moderns, *Zin*; the Arabs, *Eſſin*; the Perſians and Tartars, *Iſchin*; and the Europeans, *Sinarum Regio*, and *China*, from the Sinæ, from one of its ancient monarchs, Cina or Chinc; or from *Chung*, i. e. *the kingdom of the middle*; becauſe the Chineſe think it lyes in the middle of the earth: or, *an excellent country:* or from Sem, whoſe poſterity they are. China is a moſt ancient and large empire in the eaſt of Aſia: it was founded ſoon after the flood, and governed by its own emperors above 4000 years, till the Tartars expelled the laſt emperor, called *Factius*, or *Fachir*, *A. D.* 1278,

Alone, for other creature in this place,
Living or lifeleſs, to be found was none;
None yet, but ſtore hereafter from the earth
Up hither like aëreal vapours flew
Of all things tranſitory' and vain, when ſin
With vanity had fill'd the works of men;
Both all things vain, and all who in vain things
Built their fond hopes of glory' or laſting fame,
Or happineſs in this or th' other life;
All who have their reward on earth, the fruits
Of painful ſuperſtition and blind zeal,
Nought ſeeking but the praiſe of men, here find
Fit retribution, empty as their deeds:
All th' unaccompliſh'd works of nature's hand,
Abortive, monſtrous, or unkindly mix'd,
Diſſolv'd on earth, fleet hither, and in vain,
Till final diſſolution, wander here;
Not in the neighb'ring moon, as ſome have dream'd;

and was not known to the Europeans till the 12th century. It is about 1380 miles in length, 1260 miles in breadth, and conſiſts of ſixteen provinces, moſt of which are as large as any kingdom in Europe. The people, for their numbers, learning, laws, cuſtoms, *&c.* differ from all others, becauſe they have no converſation with any. They are very cunning, conceited, induſtrious, almoſt all Pagans, and grand cheats. The Chineſe have above 60,000 letters, yet not above 300 words, and write from the top to the bottom of the page. Their country is ſo plain, that in many places of it, they drive waggons made of a ſort of cane, with ſails and winds.

℣ 444. *None yet*, &c.] Dr Bently is for rejecting this verſe and fifty-four more which follow, as an inſertion of the editor; but I think there can be no doubt of their genuineneſs, whatever there may be of their goodneſs. Mr Richardſon thinks the paradiſe of fools is finely imagined, but it muſt be owned that it is formed more upon the taſte of the Italian poets than of the ancients. *Newton.*

Thoſe argent fields more likely habitants,
Tranſlated ſaints, or middle ſpirits, hold
Betwixt th' angelical and human kind:
Hither of ill join'd ſons and daughters born
First from the ancient world thoſe giants came
With many a vain exploit, though then renown'd:
The builders next of Babel on the plain
Of Sennaar, and ſtill with vain deſign
New Babels, had they wherewithal, would build:
Others came ſingle; he who to be deem'd
A god, leap'd fondly into Ætna flames,
Empedocles; and he who to enjoy

℣ 460. *Thoſe argent fields*, &c.] There is no queſtion, I believe, now among philoſophers, that the moon is inhabited; but it is greatly to be queſtioned whether this notion of our author be true, that the inhabitants there are *tranſlated ſaints* or *ſpirits* of a middle nature between angels and men; for as the moon is certainly leſs conſiderable in itſelf than our earth, it is not likely that its inhabitants ſhould be ſo much more conſiderable. *Newton.*

℣ 467. *Sennaar*,] or *Shinar*; *Heb.* i. e. *ſcattering*; becauſe the people were ſcattered over all the earth: or *ſtriking out of a tooth*, from the confuſion of languages, *Gen.* x. 10. A part of Chaldea, where Nimrod built his tower. For countries were called from the captains of thoſe that firſt ſettled in them: but this is ſo called, to keep up the memory of that ſad accident to future ages.

℣ 471. *Empedocles.*] *Lat.* from the *Gr.* i. e. *ſtable in glory.* A vain-glorious philoſopher, hiſtorian and poet, and diſciple of Pythagoras; born at Agrigentum in Sicily, the ſon of Meon, who once refuſed a kingdom. He flouriſhed in the 84th Olympiad, *A. M.* 3558, and before Jeſus Chriſt 486. He wrote a book of natural philoſophy in heroic verſe, and is ſuppoſed to be the firſt that had any knowledge of rhetoric. To be honoured as a god after death, he ſtole from his company by night, and threw himſelf into the mouth of mount Ætna, as if he had been tranſlated into heaven: but the flames threw up his brazen ſandals, and ſoon betrayed his ambition. See *Horat. de arte poet.* But others ſay, that he fell into the ſea, and was drowned.

Plato's Elyſium, leap'd into the ſea,
Cleombrotus; and many more too long,
Embryo's, and idiots, eremits, and friers
White, black, and gray, with all their trumpery. 475

ỳ 472. *Plato.*] *Lat.* from the *Gr.* i. e. *broad*; becauſe he was hunch-backed and broad in his forehead. His firſt name was *Ariſtocles*, *Gr.* i. e. *the beſt glory*, for the name of his grandfather; but he retained the latter. A famous philoſopher, born at Athens *A. M.* 3625, before Jeſus Chriſt 375; he died *A. M.* 3706, aged 81, and upon the ſame day he was born. Being an infant, and ſleeping one day under a myrtle tree, a ſwarm of bees ſettled upon his lips, which was taken for an omen that he ſhould be very eloquent, which happened to be true; and therefore he was called *the Athenian bee*, for the ſweetneſs of his ſtyle. By his travels into Egypt, Chaldea, India, and reading the books of Moſes and the prophets, he attained great knowledge of God, religion, and nature; therefore he is called *the divine Plato*. He was ſcholar to Socrates, Euclid, and the beſt maſters of the age. He was a notable rhetorician, chief of the Academics, and produced many eminent ſcholars: nay, the primitive Chriſtians embraced his ſyſtem of philoſophy, as far nearer to the holy ſcriptures than that of the Epicureans, Stoics and Peripatetics. He has left many books, which are written in the form of dialogues, except only his epiſtles. Quintilian ſays, that he ſeems not to ſpeak the language of men, but of the gods.

ỳ 473. *Cleombrotus.*] *Lat. Gr.* i. e. *the glory of mortals*. A fooliſh young Greek of Ambracia, a city of Epirus, who was ſo much taken with Plato's book of the immortality of the ſoul, that he leaped headlong from a wall into the ſea, the ſooner to be a partaker of the bliſs in Elyſium. *Cicero.* Two of that name were kings of Sparta long before this man.

ỳ 474. *Eremits,*] or *hermits*; *Gr.* i. e. *dwellers in the wilderneſs*. At firſt, holy men, for the ſake of Chriſt and their lives, in hot perſecutions, hid themſelves in deſerts, dens, and caves, and gave themſelves wholly to faſting, prayer, and great auſterities. Paul the Theban, about *A. D.* 260, lived about 100 years in a cave. Anthony inſtituted the hermitical life in Egypt, and died *A. D.* 361; but the church of Rome hath made many innovations therein ſince.

Here pilgrims roam, that ſtray'd ſo far to ſeek
In Golgotha him dead, who lives in heaven;
And they who to be ſure of Paradiſe,
Dying put on the weeds of Dominic,
Or in Franciſcan think to paſs diſguis'd;
They paſs the planets ſeven, and paſs the fix'd,
And that cryſtalline ſphere whoſe balance weighs

℣ 476. *Pilgrims.*] *Fr.* from the *Lat.* i. e. *ſtrangers.* Men that travelled through foreign countries, to pay their devotions to ſaints departed, ſhrines, relics. The Chriſtian pilgrims went to Jeruſalem, Rome, St Iago, *&c.* and the Turkiſh to Mecca in Arabia, every year, in ſolemn proceſſion, to viſit the tomb of Mahommed.

℣ 477. *Golgotha.*] *Heb. Syr.* i. e. *a ſcull*; becauſe of the ſculls and other bones of criminals executed there. The place where Chriſt was crucified, *Matth.* xxvii. 33. upon the north ſide of Jeruſalem. It was near the place where Iſaac was to be offered 2000 years before, and was a lively type of this.

℣ 479. *Dominic.*] *Span. Ital. Fr. Lat.* i. e. *the lord.* Dominicus, a Spaniard, was the author of that order called *Dominican friars*, inſtituted *A. D.* 1205. The inquiſitors are of this order. Some ignorant creatures put upon dying perſons a prieſt's robe of theſe orders, to carry them ſafe through purgatory.

℣ 480. *Franciſcan.*] St Francis was an Italian merchant, firſt called *John*, who inſtituted the order of Franciſcan friars, *A. D.* 1192.

℣ 481. *Planets.*] *Lat. Gr.* i. e. *wandering ſtars*; becauſe of their various motions. An aſtronomical term. They are ſeven in number, *viz.* Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon.

℣ 482. *And that cryſtalline ſphere*, &c.] He ſpeaks here according to the ancient aſtronomy, adopted and improved by Ptolemy. *They paſs the planets ſev'n*, our planetary or ſolar ſyſtem; *and* beyond this *paſs the fix'd*, the firmament or ſphere of the fixed ſtars; *and* beyond this *that cryſtalline ſphere*, the cryſtalline heaven, clear as cryſtal, to which the Ptolemaics attributed a ſort of libration or ſhaking, (the *trepidation* ſo much talked of), to account for certain irregularities in the motion of the ſtars; *and* beyond this *that firſt mov'd*, the primum mobile, the ſphere which was both the firſt

The trepidation talk'd, and that firſt mov'd:
And now Saint Peter at heav'n's wicket ſeems
To wait them with his keys, and now at foot
Of heav'n's aſcent they lift their feet, when lo
A violent croſs wind from either coaſt
Blows them tranſverſe, ten thouſand leagues awry
Into the devious air: then might ye ſee
Cowls, hoods, and habits, with their wearers, toſt,
And flutter'd into rags; then reliques, beads,

moved and the firſt mover, communicating its motions to all the lower ſpheres; and beyond this was the empyrean heaven, the ſeat of God and the angels. And when the poet mentions *heaven's wicket*, he does it the better to ridicule the notions of thoſe whom he places here in the paradiſe of fools. This paſſage may receive ſome farther light and illuſtration from another of the ſame nature in Taſſo, where he deſcribes the deſcent of the arch-angel Michael from heaven, and mentions this cryſtalline and all the other ſpheres, but only inverting the order, as there the motion is downwards, and here it is upwards, *cant.* 9. *ſtan.* 60, 61.

Paſſa il foco, e la luce, &c.

He paſs'd the light, and ſhining fire aſſign'd
The glorious ſeat of his ſelected crew,
The mover firſt, and circle cryſtalline,
The firmament where fixed ſtars all ſhine.

61

Unlike in working then in ſhape and ſhow,
At his left hand, Saturn he left and Jove,
And thoſe untruly errant call'd I trow,
Since he errs not who them doth guide and move.

Fairfax.

ỳ 491. *Reliques,*] or *Relics*; *Fr. Ital. Span. Lat.* i. e. *remains*, or *fragments*, *viz.* of the bodies and clothes of ſaints, preſerved by Roman catholics, with great veneration, ſuch as a finger, a toe, a tooth, a girdle, *&c.* and all worſhipped by them.

Ibid. *Beads.*] *Teut. Sax. Dut.* i. e. *prayers.* Round balls made of amber, wax, wood, glaſs, ſilver, gold, commonly of fifteen tens, *&c.* which the Romaniſts count at prayers, by reckoning of which they know how often they have re-

Indulgences, diſpenſes, pardons, bulls,
The ſport of winds: all theſe upwhirl'd aloft
Fly o'er the backſide of the world far off
Into a limbo large and broad, ſince call'd
The paradiſe of fools, to few unknown
Long after, now unpeopled, and untrode.
All this dark globe the fiend found as he paſs'd;
And long he wander'd, till at laſt a gleam
Of dawning light turn'd thitherward in haſte
His travell'd ſteps: far diſtant he deſcries,
Aſcending by degrees magnificent

peated their *Pater-noſter*, *Ave-mary*, *Credo*, &c. as they are enjoined by their prieſts, even in the ſtreets and at work: like the old Phariſees, Turks, and hypocrites. The heathens of Malabar uſe beads made of the bark of trees, as powerful antidotes againſt Satan, ſin and dangers, which are prepared by an holy order of men only, called *anti-gods*; and the Turks uſe beads alſo to perfume themſelves.

℣ 492. *Indulgences.*] *Fr. Ital. Span. Port. Lat.* i. e. *bearing*, or *coaxing with one.* Relaxations or liberties granted by the popes, to diſpenſe with ſome duties, or removing the infliction of ſome temporal puniſhment, due for ſins paſt, or to come. Cardinal Bellarmin affirms, that indulgences are granted for 25,000 years; but they are ſold at a very high price.

Ibid. *Diſpenſes,*] or *diſpenſations*; *Fr. Ital. Lat.* Sufferings or permiſſions granted by the popes, to do things contrary to the laws of God and man, for ſo much money.

Ibid. *Bulls.*] *Lat. Gr.* i. e. *councils*; becauſe formerly they were granted by the conſent of a council of ſtate: or from *Lat.* i. e. *ornaments*, hung about the necks of children, like a ſeal; briefs, licences of popes, to which leaden or golden ſeals were affixed; and purchaſed at a ſet price from the pope's exchequer.

℣ 495. *Limbo.*] *Ital. Span. Lat.* i. e. *the border of a garment*; vulg. *Limbus patrum.* A place fancied by papiſts bordering upon hell, where, they ſay, the ſouls of all the patriarchs and other juſt men, from the beginning, were confined, till Chriſt at his paſſion deſcended thither, and ſet them at liberty.

Up to the wall of heav'n, a ſtructure high;
At top whereof, but far more rich, appear'd
The work as of a kingly palace-gate,
With frontiſpiece of diamond and gold
Embelliſh'd; thick with ſparkling orient gems
The portal ſhone, inimitable on earth
By model, or by ſhading pencil drawn.
The ſtairs were ſuch as whereon Jacob ſaw
Angels aſcending and deſcending, bands
Of guardians bright, when he from Eſau fled
To Padan-aram, in the field of Luz

℣ 510. *Jacob.*] *Heb.* i. e. *holding the heel*; or *tripping up his brother's heels*; becauſe he laid hold of his brother's heel in the birth, as if he would deprive him of his birthright at firſt, *Gen.* xxv. 26.; *a ſupplanter* or *deceiver*, becauſe he outwitted his brother Eſau more than once, *Gen.* xxvii. 27, 36. *Hoſ.* xii. 3.; the ſecond ſon of Iſaac and Rebecca, and father of the twelve patriarchs. He was born about *A. M.* 2130, and died in Egypt 147 years of age. He was a grand maſter of aſtronomy, aſtrology, *&c.* and alſo a divine prophet.

℣ 512. *Eſau.*] *Heb.* i. e. *wrought*, or *perfected*; becauſe he was more complete at his birth than other children, being covered all over with hair, as one that is old, and of a ſtronger conſtitution, *Gen.* xxv. 25.

℣ 513. *Padan-aram.*] *Heb.* i. e. *a pair of rivers, viz.* the Euphrates and the Tygris. It is called *Padan* only, *i. e. a pair*; ſometimes *Aram*, i. e. *a river of Aramia*, or *Syria*; ſometimes *Naharajim*, i. e. *rivers*; and *Padan-aram*: by the Greeks *Meſopotamia*, i. e. *in the middle of rivers*; by the Arabs *Al-gezira*, i. e. *the iſland*; by the Latins *Interamnia*, becauſe it lyes along the banks of two rivers; and by the modern Arabians *Diarbec*, or *Diarbech*, i. e. *the duke's country*. To this country Jacob was ſent by his mother, to avoid the revenge of his brother, and dwelt twenty-one years.

Ibid. *Luz.*] *Heb. Arab.* i. e. *a nut-tree*, or rather *the almond-tree*; becauſe many of thoſe trees grow thereabout; an ancient city in Canaan. In memory of the glorious viſion that Jacob had near to it he called it *Bethel*, i. e. *the houſe of God*; which name it kept for many ages after.

Dreaming by night under the open ſky,
And waking cry'd, This is the gate of heav'n.
Each ſtair myſteriouſly was meant, nor ſtood
There always, but drawn up to heav'n ſometimes
Viewleſs, and underneath a bright ſea flow'd
Of jaſper, or of liquid pearl, whereon
Who after came from earth, ſailing arriv'd
Wafted by angels, or flew o'er the lake
Rapt in a chariot drawn by fiery ſteeds.
The ſtairs were then let down, whether to dare
The fiend by eaſy' aſcent, or aggravate
His ſad excluſion from the doors of bliſs:
Direct againſt which open'd from beneath,
Juſt o'er the bliſsful ſeat of Paradiſe,
A paſſage down to th' earth, a paſſage wide,
Wider by far than that of after-times
Over mount Sion, and, though that were large,
Over the promis'd land to God ſo dear;
By which to viſit oft thoſe happy tribes,
On high behefts his angels to and fro
Paſs'd frequent, and his eye with choice regard
From Paneas, the fount of Jordan's flood,

ỳ 535. *Paneas.*] *Heb.* from *pane* and *im*, i. e. *the mouth of the waters*; becauſe a vaſt flood of waters flow out of it; ſee *Gen.* xxxii. 30. and the ſource of the Nile; a fountain in Paleſtina, near the old town Lais or Leſhem, and the Panean cave, from which that country was called *Paneas*. It becomes a rapid river, running through a fat ſoil. Pliny and other geographers of old thought it was the ſource of Jordan, but later travellers have diſcovered the contrary; for that is in mount Lebanon, four leagues above this. It is the utmoſt bounds of the promiſed land to the north, as Beerſheba is to the ſouth.

Ibid. *Jordan,*] or *Jarden*; *Heb.* compounded of *jor*, i. e. *deſcending*, or *rapid*; or from *jarad*, *Heb.* i. e. *he deſcended*, be-

To Beërſaba, where the holy land
Borders on Egypt and th' Arabian ſhore;

cauſe of its rapid current from the mountains; and *dan*, becauſe it ran by the old city *Dan*, from Dan the patriarch, *i. e. a judge*. Theſe two fountains uniting there, make the river Jordan, ſo famous for many miracles; as the Tame and Iſis or Ouſe uniting their ſtreams a little below Dorcheſter in Oxfordſhire make the river Thames. It is the chief river of Canaan; riſing at the foot of mount Lebanon, runs by the borders of it on the eaſt, whence to the ſouth in a courſe of fifty leagues, till it loſeth itſelf in the Dead ſea. By the way it makes two lakes; *1ſt*, The lake of Semechon or Merom, *Joſh.* xi. 5. *i. e. a harp*, and *bitter*, becauſe that lake repreſents a harp, and the waters are bitter; it is dry in the ſummer. *2dly*, The lake of Geneſareth, called *the ſea of Galilee*, or *the ſea of Tiberias*, John vi. 1. forty-four miles from Jeruſalem northward, four miles broad and twelve miles long. Jordan overflows the banks in March and April, from the ſnow and rains that fall upon the mountains, *Joſh.* iii. 15. Now it is not above twenty yards at the broadeſt, and about three or four yards deep, unleſs when it overflows, which Mr Maundrell could not obſerve, though he was there at the proper time, *viz.* in March 30. *A. D.* 1697, which he ſuppoſes to be either becauſe its channel is deeper than it was of old, or becauſe the waters of it may be diverted ſome other way. It is covered all along with trees, which make a pleaſant ſight, but dangerous and difficult coming at it.

℣ 536. *Beërſaba,*] or *Beerſheba*; *Heb.* i. e. *the well of the oath*, or *covenant*; becauſe there Abraham and Abimelech made an alliance upon oath, *Gen.* xxi. 32. A town ſituated upon the utmoſt bounds of the Holy Land, forty miles from Jeruſalem ſouthward, and built upon that account. It belonged to the Edomites, then to the Simeonites. It was a great town in the days of St Jerom: the Chriſtians, in the holy war, fortified it againſt the Turks and Arabs; ſince that time it belongeth to the Turks, and is much decayed. It is now called *Gallim* or *Giblim*.

℣ 537. *Arabia.*] *Heb.* i. e. *black, mixed, a robber*; becauſe the inhabitants are ſuch: rather from *ereb*, *Heb.* i. e. *the weſt*, becauſe it lyes on the weſt of Judea. A large country in Aſia, between Egypt and Judea, the Red ſea, and the Perſian gulf, divided into the Stony, the Deſert, and Happy. It was firſt peopled by Joktan and his thirteen ſons; by

So wide the opening ſeem'd, where bounds were ſet
To darkneſs, ſuch as bound the ocean-wave.
Satan from hence, now on the lower ſtair,
That ſcal'd by ſteps of gold to heaven-gate,
Looks down with wonder at the ſudden view
Of all this world at once. As when a ſcout
Through dark and deſert ways with peril gone
All night, at laſt by break of chearful dawn
Obtains the brow of ſome high-climbing hill,
Which to his eye diſcovers unaware
The goodly proſpect of ſome foreign land
Firſt ſeen, or ſome renown'd metropolis
With gliſt'ring ſpires and pinnacles adorn'd,
Which now the riſing ſun gilds with his beams:
Such wonder ſeiz'd, though after heaven ſeen,
The ſpi'rit malign, but much more envy ſeiz'd,
At ſight of all this world beheld ſo fair.
Round he ſurveys (and well might, where he ſtood
So high above the circling canopy
Of night's extended ſhade) from eaſtern point
Of Libra, to the fleecy ſtar that bears
Andromeda far off Atlantic ſeas,
Beyond th' horizon; then from pole to pole
He views in breadth; and without longer pauſe
Down right into the world's firſt region throws
His flight precipitant, and winds with eaſe
Through the pure marble air his oblique way,
Amongſt innumerable ſtars, that ſhone
Stars diſtant, but nigh-hand ſeem'd other worlds;

Iſmael, founder of the Hagarens or Saracens; then by Eſau, and from him came twelve grand princes, and as many nations.

Or other worlds they ſeem'd, or happy iſles,
Like thoſe Heſperian gardens fam'd of old,
Fortunate fields, and groves, and flow'ry vales;
Thrice happy iſles, but who dwelt happy there
He ſtay'd not to enquire. Above them all
The golden ſun, in ſplendor likeſt heaven,
Allur'd his eye; thither his courſe he bends
Through the calm firmament, (but up or down,
By centre, or eccentric, hard to tell,
Or longitude), where the great luminary
Aloof the vulgar conſtellations thick,
That from his lordly eye keep diſtance due,
Diſpenſes light from far; they as they move
Their ſtarry dance in numbers that compute
Days, months, and years, tow'ards his all chearing lamp
Turn ſwift their various motions, or are turn'd
By his magnetic beam, that gently warms
The univerſe, and to each inward part
With gentle penetration, though unſeen,
Shoots inviſible virtue ev'n to the deep;
So wondrouſly was ſet his ſtation bright.
There lands the fiend, a ſpot like which perhaps
Aſtronomer in the ſun's lucent orb
Through his glaz'd optic tube yet never ſaw.
The place he found beyond expreſſion bright,
Compar'd with ought on earth, metal or ſtone;

℣ 568. *Heſperian.*] *Lat. Gr.* i. e. *weſtern.* The famous gardens of Heſperus, the brother of Atlas, (ſaid to be in the weſtern iſlands of Cape Verde, or the Canaries, which belong to Africa, and ly under the evening ſtar, which the Greeks and Latins call *heſperus* and *veſperus*), wherein were golden apples kept by a watchful dragon. The fable is taken from the garden of Eden, and the glorious fruits there.

Not all parts like, but all alike inform'd
With radiant light, as glowing ir'on with fire:
If metal, part ſeem'd gold, part ſilver clear;
If ſtone, carbuncle moſt or chryſolite,
Ruby or topaz, to the twelve that ſhone

℣ 593. *Not all parts like*, &c.] Ovid has given us a deſcription of the palace of the ſun, but few have deſcribed the ſun himſelf: and I know not whether our author has ſhown more fancy or more judgment in the deſcription. An ordinary poet would in all probability have inſiſted chiefly upon its exceſſive heat: but that was nothing to Satan who was come from the hotter region of hell; and therefore Milton judiciouſly omits it, and inlarges upon the riches of the place, the gold and ſilver and precious ſtones which abounded therein, and by theſe means exhibits a pleaſing picture inſtead of a diſagreeable one.

℣ 596. *Carbuncle.*] *Dut. Teut. Ital. Span. Lat.* i. e. *a little burning coal.* A precious ſtone, reſembling a burning coal in its luſtre or colour. In Hebrew *bareketh*, i. e. *lightning*; in Greek *ſmagragdos*, i. e. *light.* It was the third of the firſt row of precious ſtones in Aaron's breaſt-plate, whereon the name of Levi was engraved, to ſhew that divine knowledge ſhould ſhine in the prieſts of the Lord, to illuminate the church, *Exod.* xxviii. 17. *Matth.* v. 14, 16. It is an ancient but vulgar error to ſay, a carbuncle gives light in the dark.

Ibid. *Chryſolite.*] *Lat. Gr.* i. e. *a golden ſtone*; becauſe it ſhines like gold. It was the firſt of the fourth row on which Aſher was cut. It is of a ſea-green colour, which ſhewed that his habitation ſhould be near the ſea, *Exod.* xxviii. 20. *Joſh.* xix. 29. *Rev.* xxi. 20.

℣ 597. *Ruby.*] *Lat.* i. e. *red*; a precious ſtone of a glorious red colour, as red as blood. In Hebrew *achlama*, from which the Greeks call it *amethyſt*, i. e. *not to enebriate*; for it is reported to be an antidote to drunkenneſs. It is found in the Eaſt Indies, the ſtony Arabia, Armenia, Egypt, Cyprus, *&c.* It was the laſt of the third row, whereon Gad was inſcribed, to teach him watchfulneſs and temperance, and was alſo a ſign of his victories, which were predicted *Gen.* xlix. 19. *Exod.* xxviii. 19. and fulfilled, 1 *Chron.* v. 18, 19.

Ibid. *Topaz.*] *Heb.* from which the Greeks formed *topazion*, i. e. *golden.* A ſtone of a golden and green colour, found in Ethiopia, *Job* xxviii. 19. and in the iſland Topazium, which lyes in the Arabian gulf. It was the ſecond of the firſt row,

In Aaron's breaſt-plate, and a ſtone beſides
Imagin'd rather oft than elſewhere ſeen,
That ſtone, or like to that which here below
Philoſophers in vain ſo long have ſought,
In vain, though by their pow'rful art they bind
Volatile Hermes, and call up unbound
In various ſhapes old Proteus from the ſea,
Drain'd through a limbec to his native form.
What wonder then if fields and regions here

whereon the name of Simeon was ingraven, *Exod.* xxviii. 17. *Rev.* xxi. 20.

℣ 598. *Aaron.*] *Heb.* i. e. *a mountain.* This name was given him by inſpiration, predicting his high advancement and dignity, and his death upon mount Hor, *Heb.* i. e. *a mountain.* The eldeſt ſon of Amram, older than Moſes by three years, yet named laſt; born in Egypt about *A. M.* 2460. The firſt high-prieſt of the Jews by divine election. He died *A. M.* 2583, in the 123d year of his age, before Jeſus Chriſt 1448, in the land of Edom. Juſtin, through a groſs miſtake, calls him Arvas, and the ſon of Moſes.

℣ 602. —*though by their pow'rful art they bind*, &c.] Though by their powerful art they bind and fix quickſilver, and change their matter, unbound, unfixed, into as many various ſhapes as Proteus, till it be reduced at laſt to its firſt orignal form. *Hermes*, another word for mercury or quickſilver, which is very fluid, and volatile, and hard to be fixed. *Proteus*, a ſea-god, who could transform himſelf into various ſhapes, till being cloſely preſſed he returned to his own proper form. By this the ancients underſtood the firſt principle of things, and the ſubject-matter of nature; and our poet therefore very fitly employs this metaphor or ſimilitude to expreſs the matter, which the chemiſts make experiments upon through all its mutations, and which they drain through their limbics or ſtills, till it reſume its native and original form. *Newton.*

℣ 606. *What wonder then*, &c.] And if chemiſts can do ſo much, what wonder then if in the ſun itſelf is the true philoſopher's ſtone, the grand elixir, and rivers of liquid gold, when the ſun, the chief of chemiſts, though at ſo great a diſtance, can perform ſuch wonders upon earth, and produce ſo many precious things? The thought of making

Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
Th' arch-chemic ſun ſo far from us remote,
Produces with terreſtrial humour mix'd,
Here in the dark ſo many precious things
Of colour glorious, and effect ſo rare?
Here matter new to gaze the devil met
Undazzled; far and wide his eye commands;
For ſight no obſtacle found here, nor ſhade,
But all ſun-ſhine, as when his beams at noon
Culminate from th' equator, as they now
Shot upward ſtill direct, whence no way round
Shadow from body' opaque can fall; and th' air,
No where ſo clear, ſharpen'd his viſual ray
To objects diſtant far, whereby he ſoon
Saw within ken a glorious angel ſtand,
The ſame whom John ſaw alſo in the ſun:
His back was turn'd, but not his brightneſs hid;
Of beaming ſunny rays a golden tiar
Circled his head, nor leſs his locks behind
Illuſtrious on his ſhoulders fledge with wings
Lay waving round; on ſome great charge employ'd

the ſun the chief chemiſt or alchemiſt ſeems to be taken from Shakeſpeare, *King John*, act III.

To ſolemnize this day, the glorious ſun
Stays in his courſe, and plays the alchemiſt,
Turning with ſplendor of his precious eye
The meagre cloddy earth to glittering gold. *Newton.*

℣ 623. *John,*] *Heb. Johanan*, i. e. *gracious*; a proper name of men among the Jews, mentioned 1 *Chron.* xii. 12. *Jer.* xli. 11. John the Baptiſt, John the apoſtle, John Mark, *&c.* Here, the apoſtle and author of the book of the Revelations, who ſaw an angel in the ſun: "And I ſaw an angel ſtanding in the ſun," *&c.* chap. xix. 17, 18. See there.

He ſeem'd, or fix'd in cogitation deep.
Glad was the ſpi'rit impure, as now in hope
To find who might direct his wand'ring flight
To Paradiſe, the happy ſeat of man,
His journey's end, and our beginning woe.
But firſt he caſts to change his proper ſhape,
Which elſe might work him danger or delay:
And now a ſtripling Cherub he appears,
Not of the prime, yet ſuch as in his face
Youth ſmil'd celeſtial, and to every limb
Suitable grace diffus'd, ſo well he feign'd:
Under a coronet his flowing hair
In curls on either cheek play'd; wings he wore
Of many a colour'd plume, ſprinkled with gold;
His habit fit for ſpeed ſuccinct, and held
Before his decent ſteps a ſilver wand.
He drew not nigh unheard; the angel bright,
Ere he drew nigh, his radiant viſage turn'd,
Admoniſh'd by his ear, and ſtrait was known
Th' archangel Uriël, one of the ſeven
Who in God's preſence, neareſt to his throne,
Stand ready at command, and are his eyes
That run through all the heav'ns, or down to th' earth
Bear his ſwift errands, over moiſt and dry,
O'er ſea and land: him Satan thus accoſts.

℣ 648. *Uriël.*] *Heb.* i. e. *the light of God.* Milton, from the ſenſe of his name, very properly imagines this angel to be the preſident of the ſun: for the ancients thought that all the ſuperior orbs were governed by ſome divine intelligence, which moved them to worſhip thoſe orbs. One of the ſeven arch-angels of the preſence, which ſeems to be taken from *Zech.* iv. 10. *&c.* not from *Tobit* xii. 15.; for that number mentioned there is an apocryphal ſtory. However, this name is not found in holy ſcripture, but in the Apocrypha, 2 *Eſdras* iv. 1, 36.

Uriel, for thou of thoſe ſev'n ſpi'rits that ſtand
In ſight of God's high throne, gloriouſly bright,
The firſt art wont his great authentic will
Interpreter through higheſt heav'n to bring,
Where all his ſons thy embaſſy attend;
And here art likelieſt by ſupreme decree
Like honour to obtain; and as his eye,
To viſit oft this new creation round;
Unſpeakable deſire to ſee, and know
All theſe his wondrous works, but chiefly man,
His chief delight and favour, him for whom
All theſe his works ſo wondrous he ordain'd,
Hath brought me from the quires of Cherubim
Alone thus wand'ring. Brighteſt Seraph, tell
In which of all theſe ſhining orbs hath man
His fixed ſeat, or fixed ſeat hath none,
But all theſe ſhining orbs his choice to dwell;
That I may find him, and with ſecret gaze
Or open admiration him behold,
On whom the great Creator hath beſtow'd
Worlds, and on whom hath all theſe graces pour'd;
That both in him and all things, as is meet,
The univerſal Maker we may praiſe;
Who juſtly hath driven out his rebel-foes
To deepeſt hell, and to repair that loſs,
Created this new happy race of men
To ſerve him better: wiſe are all his ways.
So ſpake the falſe diſſembler unperceiv'd;
For neither man nor angel can diſcern
Hypocriſy, the only' evil that walks
Inviſible, except to God alone,
By his permiſſive will, through heav'n and earth:

And oft though wiſdom wake, ſuſpicion ſleeps
At wiſdom's gate, and to ſimplicity
Reſigns her charge, while goodneſs thinks no ill
Where no ill ſeems: which now for once beguil'd
Uriel; though regent of the ſun, and held
The ſharpeſt-ſighted ſpi'rit of all in heaven;
Who to the fraudulent impoſtor foul,
In his uprightneſs, anſwer thus return'd.
Fair angel, thy deſire which tends to know
The works of God, thereby to glorify
The great Work-maſter, leads to no exceſs
That reaches blame, but rather merits praiſe
The more it ſeems exceſs, that led thee hither
From thy empyreal manſion thus alone,
To witneſs with thine eyes what ſome perhaps,
Contented with report hear only' in heaven:
For wonderful indeed are all his works,
Pleaſant to know, and worthieſt to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the wiſdom infinite
That brought them forth, but hid their cauſes deep?
I ſaw when at his word the formleſs maſs,

℣ 694. *Fair angel*, &c.] In the anſwer which the angel returns to the diſguiſed evil ſpirit, there is ſuch a becoming majeſty as is altogether ſuitable to a ſuperior being. The part of it, in which he repreſents himſelf as preſent at the creation, is very noble in itſelf, and not only proper where it is introduced, but requiſite to prepare the reader for what follows in the ſeventh book. In the following part of the ſpeech he points out the earth with ſuch circumſtances, that the reader can ſcarce forbear fancying himſelf employed on the ſame diſtant view of it. *Addiſon.*

This world's material mold, came to a heap:
Confuſion heard his voice, and wild uproar
Stood rul'd, ſtood vaſt infinitude confin'd;
Till at his ſecond bidding darkneſs fled,
Light ſhone, and order from diſorder ſprung:
Swift to their ſeveral quarters haſted then
The cumbrous elements, earth, flood, air, fire;
And this ethereal quinteſſence of heaven
Flew upward, ſpirited with various forms,
That roll'd orbicular, and turn'd to ſtars
Numberleſs, as thou ſeeſt, and how they move;
Each had his place appointed, each his courſe;
The reſt in circuit walls this univerſe.
Look downward on that globe, whoſe hither ſide,
With light from hence, though but reflected, ſhines;
That place is earth, the ſeat of man; that light
His day, which elſe, as th' other hemiſphere,
Night would invade; but there the neighb'ring moon
(So call that oppoſite fair ſtar) her aid
Timely' interpoſes, and her monthly round
Still ending, ſtill renewing, through mid heav'n,
With borrow'd light her countenance triform
Hence fills, and empties, to enlighten th' earth,
And in her pale dominion checks the night.
That ſpot to which I point is Paradiſe,
Adam's abode, thoſe lofty ſhades his bower;
Thy way thou canſt not miſs, me mine requires.
Thus ſaid, he turn'd; and Satan bowing low,
As to ſuperior ſpi'rits is wont in heaven,
Where honour due and reverence none neglects,
Took leave, and tow'ard the coaſt of earth beneath,

Down from th' ecliptic, ſped with hop'd ſucceſs,
Throws his ſteep flight in many an airy wheel;
Nor ſtay'd, till on Niphates top he lights.

ỳ 740. *Ecliptic,*] of *eclipſe*; *Lat. Gr.* i. e. *a defect of light.* An aſtronom. term. A great wide circle in the heavens, extending between the two tropics, croſs the equator, wherein the ſun moves through the twelve ſigns of the zodiac in his yearly courſe, and there the eclipſes do happen.

ỳ 741. ——*in many an airy wheel.*] This ſportive motion is attributed to Satan for joy that he was now ſo near his journey's end: and it is very properly taken notice of here, as it is ſaid to have been obſerved by the angel Uriel afterwards in IV. 567.

——I deſcrib'd his way,
Bent on all ſpeed, and mark'd his airy gate.

So beautifully do not only the greater, but even the minuter parts of this poem hang together. *Newton.*

ỳ 742. *Niphates.*] *Lat. Gr.* i. e. *ſnowy*; becauſe it is generally covered with ſnow. It is a very high mountain, part of mount Taurus, between Armenia and Meſopotamia, not far from Paradiſe, and the ſource of Euphrates and Tigris.

The end of the third book.

The ARGUMENT of Book IV.

Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state; but with resolution to work their fall; overhears their discourse, thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them a while, to know further of their state by some other means. Mean while Uriel descending on a sun-beam, warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere in the shape of a good angel down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest: their bower described; their evening worship. Gabriel drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel: by whom questioned, he scornfully answers; prepares resistance, but hindered by a sign from heaven, flies out of Paradise.

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PARADISE LOST.

BOOK IV.

O For that warning voice, which he who ſaw
Th' Apocalyps heard cry in heav'n aloud,
Then when the Dragon, put to ſecond rout,
Came furious down to be reveng'd on men,
Woe to th' inhabitants on earth! that now,
While time was, our firſt parents had been warn'd
The coming of their ſecret foe, and ſcap'd,
Haply ſo ſcap'd his mortal ſnare: for now
Satan, now firſt inflam'd with rage, came down,
The tempter ere th' accuſer of mankind,
To wreak on innocent frail man his loſs
Of that firſt battle, and his flight to hell:
Yet not rejoicing in his ſpeed, though bold,
Far off, and fearleſs, nor with cauſe to boaſt,
Begins his dire attempt; which nigh the birth
Now rolling boils in his tumultuous breaſt,
And like a deviliſh engine back recoils
Upon himſelf; horror and doubt diſtract
His troubled thoughts, and from the bottom ſtir
The hell within him; for within him hell
He brings, and round about him, nor from hell
One ſtep, no more than from himſelf, can fly
By change of place: now conſcience wakes deſpair
That ſlumber'd; wakes the bitter memory
Of what he was, what is, and what muſt be

Worſe; of worſe deeds worſe ſufferings muſt enſue.
Sometimes tow'ards Eden, which now in his view
Lay pleaſant, his griev'd look he fixes ſad;
Sometimes tow'ards heav'n, and the full-blazing ſun,
Which now ſat high in his meridian tower:
Then much revolving, thus in ſighs began.

O thou that, with ſurpaſſing glory crown'd,
Look'ſt from thy ſole dominion like the god
Of this new world; at whoſe ſight all the ſtars
Hide their diminiſh'd heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun, to tell thee how I hate thy beams,
That bring to my remembrance from what ſtate
I fell, how glorious once above thy ſphere;
Till pride, and worſe ambition, threw me down,
Warring in heav'n againſt heav'n's matchleſs King.
Ah wherefore! he deſerv'd no ſuch return
From me, whom he created what I was,
In that bright eminence, and with his good
Upbraided none; nor was his ſervice hard.
What could be leſs, than to afford him praiſe,
The eaſieſt recompenſe, and pay him thanks,

℣ 32. *O thou*, &c.] When Milton deſigned to have made only a tragedy of the Paradiſe Loſt, it was his intention to have begun it with the firſt ten lines of the following ſpeech, which he ſhowed to his nephew Edward Philips and others, as Philips informs us in his account of the life of his uncle. And what a noble opening of a play would this have been! The lines were certainly too good to be loſt, and the author has done well to employ them here, they could not have been better employed any where. Satan is made to addreſs the ſun, as it was the moſt conſpicuous part of the creation; and the thought is very natural of addreſſing it like the god of this world, when ſo many of the Heathen nations have worſhipped and adored it as ſuch. *Newton.*

How due! yet all his good prov'd ill in me,
And wrought but malice; lifted up ſo high
I ſdeind ſubjection, and thought one ſtep higher
Would ſet me high'eſt, and in a moment quit
The debt immenſe of endleſs gratitude,
So burdenſome ſtill paying, ſtill to owe,
Forgetful what from him I ſtill receiv'd;
And underſtood not that a grateful mind
By owing owes not, but ſtill pays, at once
Indebted and diſcharg'd; what burden then?
O had his pow'rful deſtiny ordain'd
Me ſome inferior angel, I had ſtood
Then happy; no unbounded hope had rais'd
Ambition. Yet why not? ſome other power
As great might have aſpir'd, and me though mean
Drawn to his part; but other pow'rs as great
Fell not, but ſtand unſhaken, from within
Or from without, to all temptations arm'd?
Hadſt thou the ſame free will and pow'r to ſtand?
Thou hadſt. Whom haſt thou then, or what, to' accuſe,
But heav'n's free love, dealt equally to all?
Be then his love accurs'd, ſince love or hate,
To me alike, it deals eternal woe.
Nay curs'd be thou; ſince againſt his thy will
Choſe freely what it now ſo juſtly rues.
Me miſerable! which way ſhall I fly
Infinite wrath, and infinite deſpair?
Which way I fly is hell; myſelf am hell;
And, in the loweſt deep, a lower deep
Still threat'ning to devour me opens wide,
To which the hell I ſuffer ſeems a heaven.
O then at laſt relent: is there no place

Left for repentance, none for pardon left?
None left but by ſubmiſſion; and that word
Diſdain forbids me, and my dread of ſhame
Among the ſpi'rits beneath, whom I ſeduc'd
With other promiſes, and other vaunts
Than to ſubmit, boaſting I could ſubdue
Th' Omnipotent. Ay me, they little know
How dearly I abide that boaſt ſo vain,
Under what torments inwardly I groan,
While they adore me on the throne of hell,
With diadem and ſceptre high advanc'd,
The lower ſtill I fall, only ſupreme
In miſery: ſuch joy ambition finds.
But ſay I could repent, and could obtain,
By act of grace, my former ſtate; how ſoon
Would height recall high thoughts, how ſoon unſay
What feign'd ſubmiſſion ſwore? eaſe would recant
Vows made in pain, as violent and void.
For never can true reconcilement grow,
Where wounds of deadly hate have pierc'd ſo deep:
Which would but lead me to a worſe relapſe,
And heavier fall: ſo ſhould I purchaſe dear
Short intermiſſion bought with double ſmart.
This knows my puniſher: therefore as far
From granting he, as I from begging peace:

ỳ 90. *Diadem*] *Fr. Ital. Span. Lat.* from the *Gr.* i. e. *binding about*. What the Syrians call *mitra*, the Greeks named *diadema*, and the Latins *vitta*, ſays Scaliger. A white fillet or ſcarf, like the Turkiſh turbant, wherewith the ancient princes of Perſia, and the prieſts alſo, tied a crown about their heads: a king's crown. Alexander the Great brought the uſe of it firſt into Europe, as Juſtin reports. Cæſar and Caligula refuſed it; but Aurelian was the firſt Roman emperor that wore a diadem.

All hope excluded thus, behold in ſtead
Of us outcaſt, exil'd, his new delight,
Mankind created, and for him this world.
So farewel hope, and with hope farewel fear
Farewel remorſe: all good to me is loſt;
Evil be thou my good; by thee at leaſt
Divided empire with heav'n's King I hold,
By thee, and more than half perhaps will reign;
As man ere long, and this new world, ſhall know.
Thus while he ſpake, each paſſion dimm'd his face
Thrice chang'd with pale, ire, envy, and deſpair;
Which marr'd his borrow'd viſage, and betray'd
Him counterfeit, if any eye beheld.
For heav'nly minds from ſuch diſtempers foul
Are ever clear. Whereof he ſoon aware,
Each perturbation ſmooth'd with outward calm,
Artificer of fraud; and was the firſt
That practis'd falſehood under ſaintly ſhow,
Deep malice to conceal, couch'd with revenge.
Yet not enough had practis'd to deceive
Uriel once warn'd; whoſe eye purſu'd him down
The way he went, and on th' Aſſyrian mount
Saw him diſfigur'd, more than could befall
Spi'rit of happy ſort: his geſtures fierce
He mark'd, and mad demeanour, then alone,
As he ſuppos'd, all unobſerv'd, unſeen.
So on he fares, and to the border comes
Of Eden, where delicious paradiſe,

℣ 132. —*where delicious paradiſe*, &c.] Satan is now come to the border of Eden, where he has a nearer proſpect of Paradiſe, which the poet repreſents as ſituated in a champain country upon the top of a ſteep hill, called *the Mount of Paradiſe*. The ſides of this hill were overgrown with

Now nearer, crowns with her incloſure green,
As with a rural mound, the champain head
Of a ſteep wilderneſs: whoſe hairy ſides
With thicket overgrown, grotteſque and wild,
Acceſs deny'd; and over head up grew
Inſuperable height of loftieſt ſhade,
Cedar, and pine, and fir, and branching palm,
A ſylvan ſcene; and as the ranks aſcend,
Shade above ſhade, a woody theatre
Of ſtatelieſt view. Yet higher than their tops
The verd'rous wall of Paradiſe up ſprung:

thickets and buſhes, ſo as not to be paſſable; and overhead above theſe, on the ſides of the hill likewiſe, grew the loftieſt trees, and as they aſcended in ranks ſhade above ſhade, they formed a kind of natural theatre, the rows of trees riſing one above another in the ſame manner as the benches in the theatres and places of public ſhows and ſpectacles. And yet higher than the higheſt of theſe trees grew up the verdurous wall of paradiſe, a green incloſure like a rural mound, like a bank ſet with a hedge, but this hedge grew not up ſo high as to hinder Adam's proſpect into the neighbouring country below, which is called his *empire*, as the whole earth was his *dominion*, ℣ 751. But above this hedge or green wall grew a circling row of the fineſt fruit trees; and the only entrance into paradiſe was a gate on the eaſtern ſide. This account in proſe may perhaps help the reader the better to underſtand the deſcription in verſe. *Newton.*

℣ 139. *Cedar.*] *Fr. Lat.* from the *Gr.* a very large, thick, and tall tree, with ſmall and ſlender leaves. It is always green, never decays, and is deteſtable to worms, becauſe of its bitter ſap; the ancients anointed their books with it, to keep them from being worm-eaten. My Lord Bacon thinks the wood of it laſts 1000 years ſound. It grows chiefly on mount Lebanon, and in ſome of the woods of America, was much in eſteem of old, and highly celebrated in ſcripture, but now is very much decreaſed.

Ibid. *Palm.*] *Fr. Brit. Teut. Ital. Span. Dut. Lat.* from the *Gr.* i. e. *the hand expanded*; becauſe its leaves reſemble the palm of a man's hand. The palm or date tree. It was uſed

Which to our general ſire gave proſpect large
Into his nether empire neighb'ring round.
And higher than that wall a circling row
Of goodlieſt trees, loaden with faireſt fruit,
Bloſſoms and fruits at once of golden hue
Appear'd, with gay enamell'd colours mix'd:
On which the ſun more glad impreſs'd his beams,
Than in fair evening cloud, or humid bow,
When God hath ſhow'r'd the earth; ſo lovely ſeem'd
That landſkip: and of pure now purer air
Meets his approach, and to the heart inſpires
Vernal delight and joy, able to drive
All ſadneſs but deſpair: now gentle gales
Fanning their odoriferous wings, diſpenſe
Native perfumes, and whiſper whence they ſtole
Thoſe balmy ſpoils. As when to them who ſail
Beyond the Cape of Hope, and now are paſt
Mozambic, off at ſea north-eaſt winds blow

of old as a ſign of victory, and victory itſelf; becauſe the more it is oppreſſed, the more it riſeth and ſpreadeth. The palm was uſed in the ſervice of God: "And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees," *&c. Lev.* xxiii. 40.; and is ſaid to be worn in Paradiſe itſelf, *Rev.* vii. 9. "After this I beheld, and lo, a great multitude,——clothed with white robes, and palms in their hands." It was alſo the ſign and reward of victory in all the Grecian games. The ancients honoured victorious princes with ſpreading of palms and flowers before them in their triumphs. The Jews received Alexander the Great, and our Redeemer, and they of Cremona, Vitellius, in this faſhion.

ỳ 161. *Mozambic,*] *Mezambica*, and the French call it *Mozambique*; *Ethiop.* a little iſland with a chief city built upon a river of the ſame name, upon the eaſt coaſt of Africa, belonging to Zanguebar, 270 miles from Madagaſcar to the weſt. It is barren and unhealthful, but populous, becauſe of the great trade with the Portugueſe, who poſſeſs it now.

Sabean odours from the ſpicy ſhore
Of Araby the Bleſs'd; with ſuch delay
Well pleas'd they ſlack their courſe, and many a league
Chear'd with the grateful ſmell old Ocean ſmiles:
So entertain'd thoſe odorous ſweets the fiend,
Who came their bane; though with them better pleas'd
Than Aſmodëus with the fiſhy fume
That drove him, though enamour'd, from the ſpouſe
Of Tobit's ſon, and with a vengeance ſent
From Media poſt to Egypt, there faſt bound.

Now to th' aſcent of that ſteep ſavage hill
Satan had journey'd on, penſive and ſlow;
But further way found none, ſo thick intwin'd,
As one continu'd brake, the undergrowth
Of ſhrubs and tangling buſhes had perplex'd
All path of man or beaſt that paſs'd that way.
One gate there only was, and that look'd eaſt
On th' other ſide: which when th' arch-felon ſaw
Due entrance he diſdain'd, and, in contempt,
At one ſlight bound high overleap'd all bound

℣ 162. *Sabean,*] of Saba, from Seba or Saba, the ſon of Chus, the ſixth ſon of Ham, *Gen.* x. 7. Saba is the chief city of Arabia the Happy, now Zibit, where there is a great ſtore of cinnamon, caſſia, frankincenſe, myrrh, and other ſweet ſpices.

℣ 168. *Aſmodeus.*] *Heb.* i. e. *a deſtroyer*, or *fire*. A prince of devils among the Rabbis. An evil ſpirit who is ſaid to have haunted the houſe of Raguel, to be in love with his daughter Sarah, and to have deſtroyed ſeven huſbands in the firſt night of their marriage, *Tob.* iii. 8, 17.

℣ 171. *Media.*] *Heb.* from Madai, the ſon of Japheth, *Gen.* x. 2. i. e. *a meaſure*; becauſe he was of a large ſtature. A large country and ancient kingdom in Aſia, on the north of Perſia, near Georgia, and upon the Caſpian ſea, having Armenia and Aſſyria on the weſt. It was once miſtreſs of the eaſtern monarchy of the Medes for 317 years, but ſoon fell into the Perſians; then became ſubject to the Turks. Now Servan or Shirvan.

Of hill or higheſt wall, and ſheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to ſeek new haunt for prey,
Watching where ſhepherds pen their flocks at eve
In hurdled cotes amid the field ſecure,
Leaps o'er the fence with eaſe into the fold:
Or as a thief, bent to unhord the caſh
Of ſome rich burgher, whoſe ſubſtantial doors,
Croſs-barr'd and bolted faſt, fear no aſſault
In at the window climbs, or o'er the tiles:
So clomb this firſt grand thief into God's fold;
So ſince into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree, and higheſt there that grew,
Sat like a cormorant; yet not true life
Thereby regain'd, but ſat deviſing death
To them who liv'd; nor on the virtue thought
Of that life-giving plant, but only us'd
For proſpect, what well us'd had been the pledge
Of immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts beſt things
To worſt abuſe, or to their meaneſt uſe.
Beneath him with new wonder now he views,
To all delight of human ſenſe expos'd,
In narrow room, nature's whole wealth, yea more,
A heav'n on earth: for bliſsful Paradiſe
Of God the garden was, by him in th' eaſt
Of Eden planted; Eden ſtretch'd her line
From Auran eaſtward to the royal tow'rs

ỳ 211. *Auran,*] *Haran*, or *Charan*; *Heb.* i. e. *wrath.* The chief city of Meſopotamia, whether Abraham fled from the

Of great Seleucia, built by Grecian kings,
Or where the ſons of Eden long before
Dwelt in Telaſſar: in this pleaſant ſoil
His far more pleaſant garden God ordain'd;
Out of the fertile ground he caus'd to grow
All trees of nobleſt kind for ſight, ſmell, taſte;
And all amid them ſtood the tree of life,
High eminent, blooming ambroſial fruit
Of vegetable gold: and next to life,
Our death, the tree of knowledge, grew faſt by,
Knowledge of good bought dear by knowing ill.
Southward through Eden went a river large,
Nor chang'd his courſe, but through the ſhaggy hill
Paſs'd underneath ingulf'd; for God had thrown
That mountain as his garden-mold high rais'd

wrath of God, becauſe of the idolatry of the Chaldeans, and alſo dwelt for a time, *Gen.* xi. 31. *Acts* vii. 4. Jacob went to it afterwards for fear of Eſau's wrath, *Gen.* xxix. 1. which giveth name to a large country upon the river Tigris. It is called alſo *Aram* and *Aramia*, from Aram the ſon of Shem, *i. e. mighty*, and is what we call *Syria*. This city is 440 miles northward from Jeruſalem, now called *Ophea*. It is eleven days journey from Nineveh, populous, and hath a good trade.

℣ 212. *Selucia.*] *Lat. Gr.* i. e *a glaring light*. Another famous city of Meſopotamia, called alſo *Calneh*, in the land of Shinar, *Gen.* x. 10. Coche, then Alexandria, becauſe it was rebuilt by Alexander the Great; afterwards repaired by Antiochus king of Syria, who called it *Seleucia*, in memory of his father Seleucus, *Gr.* i. e. *glorious*. It is 40 miles from old Babylon, upon the confluence of the Euphrates and the Tigris; the Turks poſſeſs it now, and call it *Bachda*, or *Bagdad*.

℣ 214. *Telaſſar,*] and *Elaſſar*; *Heb.* i. e. *a fort*, or *rampart of the Aſſyrians*. A country upon the borders of Aſſyria, wherein the Edenites were garriſoned to guard Babylon from the incroachments of the Aſſyrians, *Iſa.* xxxvii. 12. *Ezek.* xxvii. 23. Between theſe places the true Eden and Paradiſe were ſituated. *Vide Huet de ſitu Paradiſi.*

Upon the rapid current, which through veins
Of porous earth with kindly thirſt up drawn,
Roſe a freſh fountain, and with many a rill
Water'd the garden; thence united fell
Down the ſteep glade, and met the nether flood,
Which from his darkſome paſſage now appears;
And now divided into four main ſtreams,
Runs diverſe, wand'ring many a famous realm
And country, whereof here needs no account;
But rather to tell how, if art could tell,
How from that ſaphire fount the criſped brooks,
Rolling on orient pearl and ſands of gold,
With mazy error under pendent ſhades
Ran nectar, viſiting each plant, and fed
Flow'rs, worthy' of Paradiſe, which not nice art
In beds and curious knots, but nature boon
Pour'd forth profuſe on hill, and dale, and plain,
Both where the morning-ſun firſt warmly ſmote
The open field, and where the unpierc'd ſhade
Imbrown'd the noontide-bow'rs. Thus was this place
A happy rural ſeat of various view:
Groves whoſe rich trees wept odorous gums and balm;
Others whoſe fruit burniſh'd with golden rind,
Hung amiable, Heſperian fables true,
If true, here only', and of delicious taſte:
Betwixt them lawns, or level downs, and flocks
Graſing the tender herb, were interpos'd
Or palmy hillock; or the flow'ry lap
Of ſome irriguous valley ſpread her ſtore,
Flow'rs of all hue, and without thorn the roſe:
Another ſide, umbrageous grots and caves
Of cool receſs, o'er which the mantling vine

Lays forth her purple grape, and gently creeps
Luxuriant; mean while murm'ring waters fall
Down the ſlope hills, diſpers'd, or in a lake,
That to the fringed bank with myrtle crown'd
Her cryſtal mirror holds, unite their ſtreams.
The birds their quire apply; airs, vernal airs,
Breathing the ſmell of field and grove, attune
The trembling leaves, while univerſal Pan,
Knit with the Graces and the Hours in dance,
Led on th' eternal ſpring. Not that fair field
Of Enna, where Proſérpine gathering flowers,
Herſelf a fairer flower, by gloomy Dis
Was gather'd, which coſt Ceres all that pain

℣ 266. —*while univerſal Pan*, &c.] The ancients perſonized every thing. *Pan* is nature, the *graces* are the beautiful ſeaſons, and the *hours* are the time requiſite for the production and perfection of things. Milton only ſays, in a moſt poetical manner, (as Homer in his hymn to Apollo had done before him), that now all nature was in beauty, and every hour produced ſomething new, without any change for the worſe. *Richardſon.*

℣ 269. *Enna.*] *Chal. Phœn.* i. e. *a garden*, and *fountain.* Enna is the ſame as Eden in the language of the Phœnicians, which they borrowed from Moſes, *Gen.* ii. 8. A moſt pleaſant field in the heart of Sicily, abounding with ſprings, fruits and flowers. There was a city, a temple of Ceres, and a fine grove; and out of it Pluto ſtole and carried off Proſerpine into hell.

Ibid. *Proſérpine.*] *Lat.* i. e. *creeping out.* The daughter of Jupiter and Ceres, raviſhed by Pluto. Her mother Ceres went to hell to get her releaſed; but becauſe ſhe had taſted a pomegranate in Pluto's orchard, Jupiter could do no more than give her leave to accompany her ſix months above; and Pluto ſix other months below. Of the rape of Proſerpina, ſee *Pindar, Ode* I. This fable hath nothing elſe in it, than that the corn, fruits, *&c.* ly ſix months in the ground, then creep out of it, and flouriſh ſix months above it; and Ceres was an inventreſs or improvereſs of huſbandry, *&c.* The poets make her the queen of hell.

To ſeek her through the world; nor that ſweet grove
Of Daphne by Orontes, and th' inſpir'd
Caſtalian ſpring, might with this Paradiſe
Of Eden ſtrive; nor that Nyſeian iſle
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call, and Lybian Jove,
Hid Amalthea, and her florid ſon

℣ 273. *Orontes.*] *Gr. Lat.* i. e. *rapid.* The largeſt river in Syria, riſing on mount Lebanon, waſhing many cities in its courſe; it runs by and through Antioch into the Mediterranean ſea.

℣ 274. *Caſtalia.*] *Arab.* i. e. *a purling ſtream.* A fine ſpring at the root of Parnaſſus, ſacred to the muſes; becauſe the pleaſant ſound of it gliding down that hill, elevated the imagination. Here is another of this name by the grove of Daphne at Antioch, which foretold Hadrian's advancement to the empire.

℣ 275. *Nyſa.*] *Heb.* i. e. *a banner*, or *refuge.* A city of Arabia, within the iſle of Nyſa, upon the river Triton, where Bacchus was nurſed, as they report. This fable took its original from that hiſtory related in *Exod.* xvii. 15. where Moſes built an altar to Jehovah-niſſi, *Heb.* i. e. *the Lord is my banner*, upon the victory over Amalek: for Bacchus is Moſes among the heathens. Hence Bacchus was called alſo *Dionyſius*, i. e. *god of Nyſa*, or the *Nyſa of Bacchus.*

℣ 276. *Triton.*] *Arab.* i. e. *a paſture.* A river in Africa, which iſſues out of the lake Triton into the Mediterranean ſea, over againſt the leſſer Syrtis, and divides Lybia into two equal parts. Now Rio di Caps.

Ibid. *Cham,*] or *Ham*; *Heb.* i. e. *heat*, or *blackneſs*; the third and youngeſt ſon of Noah, *Gen.* xi. 24. and Jupiter among the Gentiles. In the firſt diviſion of the earth, Syria, Arabia, Egypt, and all Africa fell to his ſhare.

℣ 277. *Ammon,*] or *Hammon*; *Heb.* i. e. *heat.* Another name of Cham, whom the old Egyptians and Grecians worſhipped under this denomination. His temple and famous oracle ſtood in Cyrene, on the weſt ſide of Egypt and the deſerts of Lybia.

℣ 278. *Amalthea.*] *Chald.* i. e. *a nurſe*; *Gr.* i. e. *very rich*, or *multiplying*; daughter of Meliſſus, king of Crete, a miſtreſs and nurſe of Jupiter, which fed him with goat's milk and honey, and mother of Bacchus. Jupiter gave her a horn of plenty, which ſupplied every thing.

Young Bacchus, from his ſtepdame Rhea's eye;
Nor where Abaſſin kings their iſſue guard,
Mount Amara, though this by ſome ſuppos'd
True Paradiſe under the Ethiop line
By Nilus head, inclos'd with ſhining rock,
A whole day's journey high, but wide remote
From this Aſſyrian garden; where the fiend
Saw undelighted all delight, all kind
Of living creatures, new to ſight, and ſtrange.
Two of far nobler ſhape, erect and tall,
Godlike erect, with native honour clad
In naked majeſty, ſeem'd lords of all:

℣ 279. *Bacchus.*] *Heb. Barchus*, i. e. *the ſon of Chus.* The natural ſon of Jupiter by Amalthea, (others ſay by Semele), which may be the ſame woman by a different name. He firſt planted vines and made wine, therefore he was eſteemed the god of wine.

℣ 280 *Abaſſinia,*] from *Abaſſeni, Arab.* i. e. *a ſcattered people.* An ancient people in Arabia, near Sabæa, of the poſterity of Joktan, who ſettled afterwards in Ethiopia ſuperior, and there erected a vaſt empire of twenty ſix or thirty diſtinct kingdoms. The Portugueſe diſcovered this empire to the Europeans, *A. D.* 1500. And the Dutch call it *the country of Preſter John*, from Unchan Jahannan, one of the emperors of it, about *A. D.* 1200. The upper Ethiopia upon the Red ſea and the Perſian ocean, on the eaſt ſide of Africa. The inhabitants are all black, and for the moſt part Chriſtians.

℣ 281. *Amara,*] or *Ambara, Heb.* and *Ethiopic*; for the latter has a near reſemblance to the former language. For example, *Abinu* in the Hebrew is, *our father*; *Abana* in the Ethiopic is the ſame; ſo they call their archbiſhop. Amara is a province under the equinoctial, and one of the kingdoms of Abyſſinia, or upper Ethiopia, almoſt in the middle of it, on the ſouth. There is a mountain of the ſame name, about ninety miles in compaſs, a day's journey high, and encompaſſed with rocks, with only one entrance to it. On the top are many beautiful palaces, wherein the emperor's children are educated, and the younger ſons kept till they die, that they may not diſturb the government.

And worthy ſeem'd; for in their looks divine
The image of their glorious Maker ſhone,
Truth, wiſdom, ſanctitude ſevere and pure,
(Severe, but in true filial freedom plac'd),
Whence true authority in men, though both
Not equal, as their ſex not equal ſeem'd;
For contemplation he, and valour form'd;
For ſoftneſs ſhe, and ſweet attractive grace;
He for God only, ſhe for God in him.
His fair large front and eye ſublime declar'd
Abſolute rule; and hyacinthin locks
Round from his parted forelock manly hung
Cluſt'ring, but not beneath his ſhoulders broad:
She, as a veil, down to the ſlender waſte
Her unadorned golden treſſes wore
Diſhevel'd, but in wanton ringlets wav'd,
As the vine curls the tendrils, which imply'd
Subjection, but requir'd with gentle ſway,

℣ 305. ——*golden treſſes, &c.*] This ſort of hair was moſt admired and celebrated by the ancients, I ſuppoſe as it uſually betokens a fairer ſkin and finer complection. It would be almoſt endleſs to quote paſſages to this purpoſe in praiſe of Helen and the other famous beauties of antiquity. Venus herſelf, the goddeſs of beauty, is deſcribed of this colour and complection; and therefore is ſtyled *golden Venus*, χρυσην Αθροδιτη by Homer, and *Venus aurea* by Virgil. As Milton had the taſte of the ancients in other things, ſo likewiſe in this particular. He muſt certainly have preferred this to all other colours, or he would never have beſtowed it upon Eve, whom he deſigned as a pattern of beauty to all her daughters. And poſſibly he might at the ſame time intend a compliment to his wife; for I remember to have heard from a gentleman who had ſeen his widow in Cheſhire, that ſhe had red hair. It is the more probable, that he intended a compliment to his wife in the drawing of Eve; as it is certain, that he drew the portrait of Adam not without regard to his own perſon, of which he had no mean opinion. *Newton.*

And by her yielded, by him beſt receiv'd,
Yielded with coy ſubmiſſion, modeſt pride,
And ſweet reluctant amorous delay.
Nor thoſe myſterious parts were then conceal'd;
Then was not guilty ſhame, diſhoneſt ſhame
Of nature's works, honour diſhonourable
Sin-bred, how have ye troubled all mankind
With ſhews inſtead, mere ſhews of ſeeming pure,
And baniſh'd from man's life his happieſt life,
Simplicity, and ſpotleſs innocence!
So paſs'd they naked on, nor ſhunn'd the ſight
Of God or angel; for they thought no ill:
So hand in hand they paſs'd, the lovelieſt pair
That ever ſince in love's embraces met;
Adam the goodlieſt man of men ſince born

℣ 323. *Adam the goodlieſt man of men*, &c.] Theſe two lines are cenſured by Mr Addiſon, and are totally rejected by Dr Bentley, as implying that Adam was one of his ſons, and Eve one of her daughters: but this manner of expreſſion is borrowed from the Greek language, in which we find ſometimes the ſuperlative degree uſed inſtead of the comparative. The meaning therefore is, that Adam was a goodlier man than any of his ſons, and Eve fairer than her daughters. So Achilles is ſaid to have been ωκυμορωτατος αλλων *Iliad* I. 505. that is, more ſhort-lived than others. So Nireus is ſaid to have been the handſomeſt of the other Grecians, *Iliad* II. 673.

——ος καλλιϛος ανηρ υπο Ιλιον ηλθε,
Των αλλων Δαναων.——

And the ſame manner of ſpeaking has paſſed from the Greeks to the Latins. So a freed woman is called in Horace, *Sat.* I. *lin.* 100. *fortiſſima Tyndaridarum*, not that ſhe was one of the Tyndaridæ, but more brave than any of them. And, as Dr Pearce obſerves, ſo Diana is ſaid by one of the poets to have been *comitum pulcherrima*, not one of her own companions, but more handſome than any of them. And I believe a man would not be corrected for writing falſe Engliſh, who ſhould ſay *the moſt learned of all others*, inſtead of *more learned than all others*. Newton.

His ſons, the faireſt of her daughters Eve.
Under a tuft of ſhade that on a green
Stood whiſp'ring ſoft, by a freſh fountain ſide
They ſat them down; and after no more toil
Of their ſweet gard'ning labour than ſuffic'd
To recommend cool zephyr, and made eaſe
More eaſy, wholeſome thirſt and appetite
More grateful, to their ſupper-fruits they fell,
Nectarine fruits which the compliant boughs
Yielded them, ſide-long as they ſat recline
On the ſoft downy bank damaſk'd with flowers:
The ſavoury pulp they chew, and in the rind,
Still as they thirſted, ſcoop the brimming ſtream;
Nor gentle purpoſe, nor endearing ſmiles
Wanted, nor youthful dalliance, as beſeems
Fair couple, link'd in happy nuptial league,
Alone as they. About them friſking play'd
All beaſts of th' earth, ſince wild, and of all chaſe,
In wood or wilderneſs, foreſt or den;
Sporting the lion ramp'd, and in his paw
Dandled the kid; bears, tygers, ounces, pards,
Gambol'd before them; th' unwieldy elephant
To make them mirth us'd all his might, and wreath'd
His lithe proboſcis; cloſe the ſerpent fly
Inſinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded; others on the graſs
Couch'd, and now fill'd with paſture gazing ſat,
Or bedward ruminating; for the ſun
Declin'd was haſting now with prone career
To th' ocean iſles, and in th' aſcending ſcale
Of heav'n the ſtars that uſher evening roſe:

When Satan ſtill in gaze, as firſt he ſtood,
Scarce thus at length fail'd ſpeech recover'd ſad.
O hell! what do mine eyes with grief behold!
Into our room of bliſs thus high advanc'd
Creatures of other mold, earth-born perhaps,
Not ſpirits, yet to heav'nly ſpirits bright
Little inferior; whom my thoughts purſue
With wonder, and could love, ſo lively ſhines
In them divine reſemblance, and ſuch grace
The hand that form'd them on their ſhape hath pour'd.
Ah gentle pair, ye little think how nigh
Your change approaches, when all theſe delights
Will vaniſh, and deliver ye to woe;
More woe, the more your taſte is now of joy;
Happy, but for ſo happy ill ſecur'd
Long to continue, and this high ſeat your heav'n
Ill fenc'd for heaven to keep out ſuch a foe
As now is enter'd; yet no purpos'd foe
To you, whom I could pity thus forlorn,
Though I unpitied. League with you I ſeek
And mutual amity, ſo ſtrait, ſo cloſe,
That I with you muſt dwell, or you with me
Henceforth: my dwelling haply may not pleaſe,
Like this fair Paradiſe, your ſenſe; yet ſuch
Accept your Maker's work; he gave it me,
Which I as freely give: hell ſhall unfold,
To entertain you two, her wideſt gates,
And ſend forth all her kings: there will be room,
Not like theſe narrow limits, to receive
Your numerous offspring; if no better place,
Thank him who puts me loath to this revenge
On you who wrong me not for him who wrong'd.

And ſhould I at your harmleſs innocence
Melt, as I do, yet public reaſon juſt,
Honour and empire with revenge enlarg'd,
By conqu'ring this new world, compels me now
To do what elſe, though damn'd, I ſhould abhor.
So ſpake the fiend, and with neceſſity,
The tyrant's plea excus'd his deviliſh deeds.
Then from his lofty ſtand on that high tree
Down he alights among the ſportful herd
Of thoſe four-footed kinds, himſelf now one,
Now other, as their ſhape ſerv'd beſt his end
Nearer to view his prey, and uneſpy'd
To mark what of their ſtate he more might learn,
By word or action mark'd: about them round
A lion now he ſtalks with fiery glare;
Then as a tyger, who by chance hath ſpy'd
In ſome purlieu two gentle fawns at play,
Strait couches cloſe, then riſing changes oft
His couchant watch, as one who choſe his ground,
Whence ruſhing he might ſureſt ſeize them both,
Grip'd in each paw: when Adam, firſt of men,
To firſt of women, Eve, thus moving ſpeech,
Turn'd him all ear to hear new utterance flow.
Sole partner, and ſole part, of all theſe joys,
Dearer thyſelf than all; needs muſt the power
That made us, and for us this ample world,
Be infinitely good, and of his good
As liberal and free as infinite;
That rais'd us from the duſt, and plac'd us here
In all this happineſs, who at his hand
Have nothing merited, nor can perform
Ought whereof he hath need; he who requires

From us no other ſervice than to keep
This one, this eaſy charge, of all the trees
In Paradiſe that bear delicious fruit
So various, not to taſte that only tree
Of knowledge, planted by the tree of life;
So near grows death to life, whate'er death is,
Some dreadful thing no doubt; for well thou know'ſt
God hath pronounc'd it death to taſte that tree,
The only ſign of our obedience left,
Among ſo many ſigns of pow'r and rule
Conferr'd upon us, and dominion given
Over all other creatures that poſſeſs
Earth, air, and ſea. Then let us not think hard
One eaſy prohibition, who enjoy
Free leave ſo large to all things elſe, and choice
Unlimited of manifold delights:
But let us ever praiſe him, and extol
His bounty, following our delightful taſk,
To prune theſe growing plants, and tend theſe flowers;
Which were it toilſome, yet with thee were ſweet.

To whom thus Eve reply'd. O thou for whom
And from whom I was form'd, fleſh of thy fleſh,
And without whom am to no end, my guide
And head, what thou haſt ſaid is juſt and right.
For we to him indeed all praiſes owe,
And daily thanks; I chiefly, who enjoy
So far the happier lot, enjoying thee
Præeminent by ſo much odds, while thou
Like conſort to thyſelf canſt no where find.
That day I oft remember, when from ſleep
I firſt awak'd, and found myſelf repos'd
Under a ſhade on flow'rs, much wond'ring where

And what I was, whence thither brought, and how.
Not diſtant far from thence a murm'ring ſound
Of waters iſſu'd from a cave, and ſpread
Into a liquid plain, then ſtood unmov'd
Pure as th' expanſe of heav'n; I thither went
With unexperienc'd thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me ſeem'd another ſky.
As I bent down to look, juſt oppoſite
A ſhape within the watry gleam appear'd,
Bending to look on me: I ſtarted back,
It ſtarted back; but pleas'd I ſoon return'd,
Pleas'd it return'd as ſoon with anſw'ring looks
Of ſympathy and love: there I had fix'd
Mine eyes till now, and pin'd with vain deſire,
Had not a voice thus warn'd me, What thou ſeeſt,
What there thou ſeeſt, fair creature, is thyſelf;
With thee it came and goes: but follow me,
And I will bring thee where no ſhadow ſtays
Thy coming, and thy ſoft embraces, he
Whoſe image thou art; him thou ſhalt enjoy
Inſeparably thine, to him ſhalt bear
Multitudes like thyſelf, and thence be call'd
Mother of human race. What could I do,
But follow ſtrait, inviſibly thus led?
Till I eſpy'd thee, fair indeed and tall,
Under a platan; yet methought leſs fair,

℣ 478. *Platan.*] (in the late edit. *Plantan*, which is wrong); *Gr.* i. e. *broad*; becauſe the leaves of it are very broad and ſpreading wide, which make a cool, refreſhing, and welcome ſhade in hot countries; the plane-tree. It grows very large and well ſpread in Macedonia; the body of it is a clear green, ſmooth as glaſs, very ſtreight, and about twen-

Leſs winning ſoft, leſs amiably mild,
Than that ſmooth watry image: back I turn'd;
Thou following cry'dſt aloud, Return fair Eve,
Whom fly'ſt thou? whom thou fly'ſt, of him thou art,
His fleſh, his bone; to give thee be'ing I lent
Out of my ſide to thee, neareſt my heart,
Subſtantial life, to have thee by my ſide
Henceforth an individual ſolace dear;
Part of my ſoul I ſeek thee, and thee claim
My other half. With that thy gentle hand
Seiz'd mine: I yielded; and from that time ſee
How beauty is excell'd by manly grace,
And wiſdom, which alone is truly fair.
So ſpake our general mother, and with eyes
Of conjugal attraction unreprov'd,
And meek ſurrender, half embracing lean'd
On our firſt father; half her ſwelling breaſt
Naked met his under the flowing gold
Of her looſe treſſes hid: he in delight,
Both of her beauty and ſubmiſſive charms,
Smil'd with ſuperior love, (as Jupiter
On Juno ſmiles, when he impregns the clouds
That ſhed May flow'rs); and preſs'd her matron lip
With kiſſes pure. Aſide the devil turn'd
For envy; yet with jealous leer malign
Ey'd them aſkance, and to himſelf thus plain'd.

ty feet high; the leaves are eight or ten foot long, and four foot broad; and the heart of it is a common food in South America.

℣ 500. *Juno.*] *Lat.* i. e. *help*, or *aſſiſtance.* An heathen goddeſs, the ſiſter and wife of Jupiter; ſhe goes under various names among the ancient poets. By this fable they meant the air and earth, which came both out of one womb, the Chaos.

Sight hateful, ſight tormenting! thus theſe two,
Imparadis'd in one another's arms,
The happier Eden, ſhall enjoy their fill
Of bliſs on bliſs; while I to hell am thruſt,
Where neither joy nor love, but fierce deſire,
Among our other torments not the leaſt,
Still unfulfill'd with pain of longing pines.
Yet let me not forget what I have gain'd
From their own mouths: all is not theirs, it ſeems;
One fatal tree there ſtands, of knowledge call'd,
Forbidden them to taſte. Knowledge forbidden?
Suſpicious, reaſonleſs. Why ſhould their Lord
Envy them that? can it be ſin to know?
Can it be death? and do they only ſtand
By ignorance? is that their happy ſtate,
The proof of their obedience, and their faith?
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more deſire to know, and to reject
Envious commands, invented with deſign
To keep them low, whom knowledge might exalt
Equal with gods: aſpiring to be ſuch,
They taſte, and die: what likelier can enſue?
But firſt with narrow ſearch I muſt walk round
This garden, and no corner leave unſpy'd;
A chance but chance may lead where I may meet
Some wand'ring ſpi'rit of heaven, by fountain-ſide,
Or in thick ſhade retir'd, from him to draw
What further would be learn'd. Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleaſures, for long woes are to ſucceed.
So ſaying, his proud ſtep he ſcornful turn'd,

But with ſly circumſpection, and began
Thro' wood, thro' waſte, o'er hill, o'er dale, his roam.
Mean while in utmoſt longitude, where heaven
With earth and ocean meets, the ſetting ſun
Slowly deſcended, and with right aſpect
Againſt the eaſtern gate of Paradiſe
Levell'd his evening rays: it was a rock
Of alabaſter, pil'd up to the clouds,
Conſpicuous far, winding with one aſcent
Acceſſible from earth, one entrance high;
The reſt was craggy cliff, that overhung
Still as it roſe, impoſſible to climb.
Betwixt theſe rocky pillars Gabriel ſat,
Chief of th' angelic guards, awaiting night;
About him exercis'd heroic games
Th' unarmed youth of heav'n, but nigh at hand
Celeſtial armoury, ſhields, helms, and ſpears,
Hung high, with diamond flaming, and with gold.
Thither came Uriel, gliding through the even
On a ſun-beam, ſwift as a ſhooting ſtar
In autumn thwarts the night, when vapours fir'd
Impreſs the air, and ſhows the mariner
From what point of his compaſs to beware
Impetuous winds: he thus began in haſte.
Gabriel, to thee thy courſe by lot hath given
Charge and ſtrict watch, that to this happy place
No evil thing approach or enter in.

¥ 561. *Gabriel.*] *Heb.* i. e. *the ſtrength or might of God.* The Arabs call him *Jibrael*, and the Tartars *Sabriel*, through ignorance of the original, and corruption of their different tongues. The Rabbis account him the miniſter of God's mercies; and Michael of his juſtice: therefore they call him *water*, and the latter *fire*.

This day at height of noon came to my ſphere
A ſpirit, zealous, as he ſeem'd, to know
More of th' Almighty's works, and chiefly man,
God's lateſt image: I deſcrib'd his way,
Bent all on ſpeed, and mark'd his airy gate;
But in the mount that lies from Eden north,
Where he firſt lighted, ſoon diſcern'd his looks
Alien from heav'n, with paſſions foul obſcur'd:
Mine eye purſu'd him ſtill, but under ſhade
Loſt ſight of him: one of the baniſh'd crew,
I fear, hath ventur'd from the deep, to raiſe
New troubles; him thy care muſt be to find.

To whom the winged warrior thus return'd.
Uriel, no wonder if thy perfect ſight,
Amid the ſun's bright circle where thou ſitt'ſt,
See far and wide: in at this gate none paſs
The vigilance here plac'd, but ſuch as come
Well known from heav'n; and ſince meridian hour
No creature thence: if ſpi'rit of other ſort,
So minded, have o'erleap'd theſe earthy bounds
On purpoſe, hard thou know'ſt it to exclude
Spiritual ſubſtance with corporeal bar.
But if within the circuit of theſe walks,
In whatſoever ſhape he lurk, of whom
Thou tell'ſt, by morrow dawning I ſhall know.

So promis'd he; and Uriel to his charge
Return'd on that bright beam, whoſe point now rais'd

℣ 590. *Return'd on that bright beam, whoſe point now rais'd.*] He ſuppoſes, that he ſlides back on the ſame beam that he came upon; which ſun-beam he conſiders not as a flowing punctum of light, but as a continued rod extending from ſun to earth. The extremity of this rod, while Uriel was diſcourſing, and the ſun gradually deſcending, muſt needs be raiſed up higher than when he came upon it; and con-

Bore him ſlope downward to the ſun now fall'n
Beneath th' Azores; whether the prime orb,
Incredible how ſwift, had thither roll'd
Diurnal, or this leſs volúbile earth,
By ſhorter flight to th' eaſt, had left him there
Arraying with reflected purple' and gold
The clouds that on his weſtern throne attend.
Now came ſtill evening on, and twilight gray
Had in her ſober livery all things clad;

ſequently the rod *bore him ſlope downward* back again. This has been repreſented as a pretty device, but below the genius of Milton, to make Uriel *deſcend*, for more eaſe and expedition, both in his way *from* the ſun, and *to* the ſun again. But Milton had no ſuch device here: he makes Uriel come from the ſun, not on a *deſcending*, but on a *level* ray, ℣ 541, from the ſun's *right aſpect* to the eaſt in the very margin of the horizon. Here's no trick then or device; but perhaps a too great affectation to ſhow his philoſophy; as in the next lines, on this common occaſion of the ſun's ſetting, he ſtarts a doubt whether that is produced in the Ptolemaic or Copernican way. But this little foible he makes ample amends for. *Bentley.*

℣ 592. *Azores.*] *Port. Span.* i. e. *the iſles of hawks*; becauſe multitudes of thoſe birds were found there when the Portugueſe firſt diſcovered them, *A. D.* 1449. Theſe iſlands are nine in number, which ly in the Atlantic or weſtern ocean, over-againſt Portugal: they are called alſo *the Terceras*, from *tercera*, i. e. *three*; becauſe it is the third which is found in ſailing from Portugal, and the chiefeſt of them; *i. e.* the ſun was now ſetting in the weſt.

℣ 598. *Now came ſtill evening on*, &c.] This is the firſt evening in the poem; for the action of the preceding books lying out of the ſphere of the ſun, the time could not be computed. When Satan came firſt to the earth, and made that famous ſoliloquy at the beginning of this book, the ſun was *high in his meridian tower*; and this is the evening of that day; and ſurely there never was a finer evening; words cannot furniſh out a more lovely deſcription. The greateſt poets in all ages have as it were vied one with another in their deſcriptions of evening and night; but for the variety of numbers and pleaſing images, I know of nothing parallel or comparable to this to be found among all the

Silence accompanied; for beaſt and bird,
They to their graſſy couch, theſe to their neſts
Were ſlunk; all but the wakeful nightingale;
She all night long her amorous deſcant ſung;
Silence was pleas'd: now glow'd the firmament
With living ſaphirs: Heſperus, that led
The ſtarry hoſt, rode brighteſt, till the moon
Riſing in clouded majeſty, at length
Apparent queen unveil'd her peerleſs light,
And o'er the dark her ſilver mantle threw.

When Adam thus to Eve. Fair conſort, th' hour

treaſures of ancient or modern poetry. There is no need to point out the beauties of it; it muſt charm every body, who does but read or hear it. I can recollect only one deſcription fit to be mentioned after this, and that is of a fine moon-ſhiny night, by way of ſimilitude in Homer, *Iliad* VIII. 551. where Mr Pope has taken more than ordinary pains to make the tranſlation excellent as the original.

Ως δ' οτ' εν ȣρανῳ αςρα φαεινην αμφι σεληνην
Φαινετ' αριπρεπεα, οτε τ' επλετο νηνεμος αιθηρ,
Εκ τ' εφανον πασαι σκοπιαι, και πρωονες ακροι,
Και ναπαι· ȣρανοθεν δ' αρ' υπερραγη ασπετος αιθηρ,
Παντα δε τ' ειδεται αςρα· γεγηθε δε τε φρενα ποιμην.

As when the moon, refulgent lamp of night,
O'er heav'n's clear azure ſpreads her ſacred light,
When not a breath diſturbs the deep ſerene,
And not a cloud o'ercaſts the ſolemn ſcene;
Around her throne the vivid planets roll,
And ſtars unnumber'd gild the glowing pole,
O'er the dark trees a yellower verdure ſhed,
And tip with ſilver every mountain's head;
Then ſhine the vales, the rocks in proſpect riſe,
A flood of glory burſts from all the ſkies:
The conſcious ſwains, rejoicing in the ſight,
Eye the blue vault, and bleſs the uſeful light.

Milton's deſcription, we ſee, leaves off, where Homer's begins; and though the quotation is ſomewhat long, yet I am perſuaded the reader cannot but be pleaſed with it, as it is a ſort of continuation of the ſame beautiful ſcene. *Newton.*

Of night, and all things now retir'd to reſt,
Mind us of like repoſe, ſince God hath ſet
Labour and reſt, as day and night, to men
Succeſſive; and the timely due of ſleep
Now falling with ſoft ſlumbrous weight, inclines
Our eyelids: other creatures all day long
Rove idle unemploy'd, and leſs need reſt;
Man hath his daily work of body' or mind
Appointed, which declares his dignity,
And the regard of heav'n on all his ways;
While other animals unactive range,
And of their doings God takes no account.
To morrow, ere freſh morning ſtreak the eaſt
With firſt approach of light, we muſt be ris'n,
And at our pleaſant labour, to reform
Yon flow'ry arbours, yonder alleys green,
Our walk at noon, with branches overgrown,
That mock our ſcant manuring, and require
More hands than ours to lop their wanton growth:
Thoſe bloſſoms alſo, and thoſe dropping gums,
That lie beſtrown, unſightly and unſmooth,
Aſk riddance, if we mean to tread with eaſe:
Mean while, as Nature wills, night bids us reſt.
To whom thus Eve, with perfect beauty' adorn'd.
My author and diſpoſer, what thou bid'ſt
Unargu'd I obey: ſo God ordains;
God is thy law, thou mine: to know no more
Is woman's happieſt knowledge, and her praiſe.
With thee converſing I forget all time;
All ſeaſons, and their change, all pleaſe alike.
Sweet is the breath of morn, her riſing ſweet,
With charm of earlieſt birds; pleaſant the ſun,

When firſt on this delightful land he ſpreads
His orient beams, on herb, tree, fruit, and flower,
Gliſt'ring with dew; fragrant the fertile earth,
After ſoft ſhow'rs; and ſweet the coming on
Of grateful evening mild; then ſilent night,
With this her ſolemn bird, and this fair moon,
And theſe the gems of heav'n, her ſtarry train:
But neither breath of morn, when ſhe aſcends
With charm of earlieſt birds; nor riſing ſun
On this delightful land; nor herb, fruit, flower,
Gliſt'ring with dew; nor fragrance after ſhowers;
Nor grateful evening mild; nor ſilent night,
With this her ſolemn bird, nor walk by moon,
Or glitt'ring ſtar-light, without thee is ſweet.
But wherefore all night long ſhine theſe? for whom
This glorious ſight, when ſleep hath ſhut all eyes?
To whom our general anceſtor reply'd.
Daughter of God and man, accompliſh'd Eve,
Theſe have their courſe to finiſh round the earth,
By morrow ev'ning, and from land to land
In order, though to nations yet unborn,
Miniſt'ring light prepar'd, they ſet and riſe;
Leſt total darkneſs ſhould by night regain
Her old poſſeſſion, and extinguiſh life
In nature and all things; which theſe ſoft fires
Not only enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nouriſh, or in part ſhed down
Their ſtellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the ſun's more potent ray.
Theſe then, though unbeheld in deep of night,

Shine not in vain; nor think, tho' men were none,
That heav'n would want ſpectators, God want praiſe:
Millions of ſpiritual creatures walk the earth
Unſeen, both when we wake, and when we ſleep:
All theſe with ceaſeleſs praiſe his works behold
Both day and night: how often, from the ſteep
Of echoing hill or thicket, have we heard
Celeſtial voices to the midnight-air,
Sole, or reſponſive each to other's note,
Singing their great Creator? Oft in bands
While they keep watch, or nightly rounding walk
With heav'nly touch of inſtrumental ſounds
In full harmonic number join'd, their ſongs
Divide the night, and lift our thoughts to heav'n.
Thus talking hand in hand alone they paſs'd
On to their bliſsful bow'r: it was a place
Chos'n by the ſov'reign Planter, when he fram'd
All things to man's delightful uſe; the roof
Of thickeſt covert was inwoven ſhade
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf; on either ſide
Acanthus, and each odorous buſhy ſhrub,
Fenc'd up the verdant wall; each beauteous flower,
Iris all hues, roſes, and jeſſamin,
Rear'd high their flouriſh'd heads between, and wrought
Moſaic; underfoot the violet,

ℌ 696. *Acanthus.*] *Lat. Gr.* i. e. *a prickle*, or *thorn*; becauſe many thorns grow about it. A tree, or a ſhrub, with a long and a large leaf turning in.

ℌ 700. *Moſaic.*] *Fr. Ital. Lat. Gr.* A term of architecture. A curious work of many little ſtones of different colours, inlaid or joined together upon a bottom of plaiſter of Paris, upon walls or floors, repreſenting flowers of divers ſhapes, chequer work.

Crocus, and hyacinth, with rich inlay
Broider'd the ground, more colour'd than with ſtone
Of coſtlieſt emblem: other creature here,
Beaſt, bird, inſect, or worm, durſt enter none;
Such was their awe of man. In ſhadier bower
More ſacred and ſequeſter'd, though but feign'd,
Pan or Sylvanus never ſlept, nor nymph,
Nor Faunus haunted. Here, in cloſe receſs,
With flowers, garlands, and ſweet-ſmelling herbs,
Eſpouſed Eve deck'd firſt her nuptial bed,
And heav'nly quires the hymenæan ſung,
What day the genial angel to our ſire
Brought her, in naked beauty more adorn'd,
More lovely than Pandora, whom the gods
Endow'd with all their gifts, and O too like
In ſad event, when to th' unwiſer ſon
Of Japhet brought by Hermes, ſhe inſnar'd

ỳ 707. *Sylvanus.*] *Lat. Gr.* i. e. *woody.* A god of the woods and groves among the old heathens. Pan, Faunus and Sylvanus, are but the ſame deity; their feaſts were called *Lupercalia.*

ỳ 714 *Pandora.*] *Lat. Gr.* i. e. *all gifts.* The wife of Epimetheus; Pallas gave her wiſdom; Venus beauty; Mercury eloquence: and ſo every god and goddeſs gave her ſome perfection. Jupiter ſent her to Epimetheus with a box, which he raſhly opened; and all diſeaſes, evils and miſeries flew out of it, and infected mankind. She is deſcribed by Heſiod, *lib.* 1. 60 *&c.* Eve is this woman, and the fall of man is couched under the fable, which the heathens had by a long tradition.

ỳ 717. *Japhet.*] *Heb.* i. e. *perſuaded.* The poets call him *Japetus*; and the Tartars call him *Japhis.* He is ſaid to be the ſon of Epimetheus, *Lat. Gr.* i. e. *after wit*; becauſe he ſmarted for his curioſity, in opening the box. The brother of Prometheus, *Lat. Gr.* i. e. *wit before hand, forecaſt*, and *wiſdom.* He was ſaid to have put life and ſoul into a man, which he made of clay; to quicken which, he ſtole fire or ſoul from heaven. Jupiter, for his preſumption, ſent Pan-

Mankind with her fair looks, to be aveng'd
On him who had ſtole Jove's authentic fire.
Thus at their ſhady lodge arriv'd, both ſtood,
Both turn'd, and under open ſky ador'd
The God that made both ſky, air, earth, and heav'n,
Which they beheld, the moon's reſplendent globe,
And ſtarry pole: Thou alſo mad'ſt the night,
Maker omnipotent, and thou the day,
Which we in our appointed work employ'd
Have finiſh'd, happy in our mutual help,
And mutual love, the crown of all our bliſs
Ordain'd by thee; and this delicious place,
For us too large, where thy abundance wants
Partakers, and uncropt falls to the ground.
But thou haſt promis'd from us two a race
To fill the earth, who ſhall with us extol
Thy goodneſs infinite, both when we wake,
And when we ſeek, as now, thy gift of ſleep.
This ſaid unanimous, and other rites
Obſerving none, but adoration pure,
Which God likes beſt, into their inmoſt bower
Handed they went; and eas'd the putting off
Theſe troubleſome diſguiſes which we wear,
Strait ſide by ſide were laid; nor turn'd, I ween,
Adam from his fair ſpouſe, nor Eve the rites
Myſterious of connubial love refus'd:
Whatever hypocrites auſterely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to ſome, leaves free to all.

dora to plague the earth. Theſe are memorials of the creation and fall of Adam, from *Gen.* ii. 7. and oral tradition, couched in fables.

Our Maker bids increaſe; who bids abſtain,
But our deſtroyer, foe to God and man?
Hail wedded love, myſterious law, true ſource
Of human offspring, ſole propriety
In Paradiſe of all things common elſe.
By thee adult'rous luſt was driven from men,
Among the beſtial herds to range; by thee
Founded in reaſon, loyal, juſt, and pure,
Relations dear, and all the charities
Of father, ſon, and brother, firſt were known.
Far be' it, that I ſhould write thee ſin or blame,
Or think thee unbeſitting holieſt place,
Perpetual fountain of domeſtic ſweets,
Whoſe bed is undefil'd and chaſte pronounc'd,
Preſent, or paſt, as ſaints and patriarchs us'd.
Here Love his golden ſhafts employs, here lights
His conſtant lamp, and waves his purple wings,
Reigns here and ravels; not in the bought ſmile
Of harlots, loveleſs, joyleſs, unendear'd,
Caſual fruition; nor in court-amours,
Mix'd dance, or wanton maſk, or midnight ball,
Or ſerenate, which the ſtarv'd lover ſings
To his proud fair, beſt quitted with diſdain.
Theſe, lull'd by nightingales, embracing ſlept;
And on their naked limbs the flow'ry roof
Show'r'd roſes, which the morn repair'd. Sleep on,
Bleſs'd pair; and O yet happieſt, if ye ſeek
No happier ſtate, and know to know no more.
Now had night meaſur'd with her ſhadowy cone

℣ 776. *Now had night meaſur'd with her ſhadowy cone.*] A cone is a figure round at bottom, and leſſening all the way, ends in a point. This is the form of the ſhadow of the earth, the baſe of the cone ſtanding upon that ſide of the

Half way up hill this vaſt ſublunar vault,
And from their ivory port the Cherubim
Forth iſſuing at th' accuſtom'd hour, ſtood arm'd
To their night-watches in warlike parade;
When Gabriel to his next in pow'r thus ſpake.

Uzziel, half theſe draw off, and coaſt the ſouth
With ſtricteſt watch; theſe other wheel the north;
Our circuit meets full weſt. As flame they part,
Half wheeling to the ſhield, half to the ſpear.
From theſe, two ſtrong and ſubtle ſpi'rits he call'd
That near him ſtood, and gave them thus in charge.

Ithuriel and Zephon, with wing'd ſpeed
Search through this garden, leave unſearch'd no nook;
But chiefly where thoſe two fair creatures lodge,
Now laid perhaps aſleep, ſecure of harm.

globe where the ſun is not, and conſequently when it is night there. This cone, to thoſe who are on the darkened ſide of the earth, could it be ſeen, would mount as the ſun fell lower, and be at its utmoſt height in the vault of their heaven when it was midnight. The ſhadowy cone had now ariſen half way, conſequently ſuppoſing it to be about the time when the days and nights were of equal length, (as it was X. 329.) it muſt be now about nine o'clock, the uſual time of the angels ſetting their ſentries, as it immediately follows. This is marking the time very poetically. *Richardſon.*

℣ 782. *Uzziel.*] *Heb.* i. e. *the ſtrength of God*; one of the ſuppoſed guardians of paradiſe.

℣ 785. *Half wheeling to the ſhield, half to the ſpear.*] *Declinare ad haſtam, vel ad ſcutum.* LIVY. to wheel to the right or left. *Hume.*

℣ 788. *Ithuriel.*] *Heb.* i. e. *the light*, or *ſearcher of God.* Another of thoſe ſuppoſed guardians.

Ibid. *Zephon.*] *Heb.* i. e. *the ſpy*, or *watch of God.* Another of thoſe guardians, to whom Gabriel gives theſe orders. Zephon the ſon of Gad, and father of the Zephonites, is mentioned, *Num.* xxvi. 15. But Ithuriel and Zephon are not ſcriptural names of angels, good or evil.

This evening from the ſun's decline arriv'd,
Who tells of ſome infernal ſpirit ſeen
Hitherward bent (who could have thought?) eſcap'd
The bars of hell, on errand bad no doubt:
Such where ye find, ſeize faſt, and hither bring.
So ſaying, on he led his radiant files,
Dazzling the moon; theſe to the bow'r direct,
In ſearch of whom they ſought: him there they found
Squat like a toad, cloſe at the ear of Eve,
Aſſaying by his deviliſh art to reach
The organs of her fancy, and with them forge
Illuſions as he liſt, phantaſms, and dreams;
Or if, inſpiring venom, he might taint
Th' animal ſpirits, that from pure blood ariſe
Like gentle breaths from rivers pure, thence raiſe
At leaſt diſtemper'd, diſcontented thoughts,
Vain hopes, vain aims, inordinate deſires,
Blown up with high conceits ingend'ring pride.
Him thus intent Ithuriel with his ſpear
Touch'd lightly; for no falſehood can endure
Touch of celeſtial temper, but returns
Of force to its own likeneſs: up he ſtarts
Diſcover'd and ſurpriz'd. As when a ſpark
Lights on a heap of nitrous powder, laid
Fit for the tun, ſome magazine to ſtore
Againſt a rumour'd war, the ſmutty grain
With ſudden blaze diffus'd, inflames the air;
So ſtarted up in his own ſhape the fiend.
Back ſtept thoſe two fair angels, half amaz'd
So ſudden to behold the griſly king;
Yet thus, unmov'd with fear, accoſt him ſoon.
Which of thoſe rebel ſpirits adjudg'd to hell

Com'ſt thou, eſcap'd thy priſon? and transform'd,
Why ſatt'ſt thou like an enemy in wait,
Here watching at the head of theſe that ſleep?
Know ye not then, ſaid Satan, fill'd with ſcorn,
Know ye not me? ye knew me once no mate
For you, there ſitting where you durſt not ſoar:
Not to know me argues yourſelves unknown,
The loweſt of your throng; or if ye know,
Why aſk ye, and ſuperfluous begin
Your meſſage, like to end as much in vain?
To whom thus Zephon, anſw'ring ſcorn with ſcorn.
Think not, revolted ſpi'rit, thy ſhape the ſame,
Or undiminiſh'd brightneſs to be known,
As when thou ſtood'ſt in heav'n upright and pure;
That glory then, when thou no more waſt good,
Departed from thee'; and thou reſembleſt now
Thy ſin and place of doom obſcure and foul.
But come, for thou, be ſure, ſhalt give account
To him who ſent us, whoſe charge is to keep
This place inviolable, and theſe from harm.
So ſpake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace
Invincible: abaſh'd the devil ſtood,
And felt how awful goodneſs is, and ſaw
Virtue' in her ſhape how lovely; ſaw, and pin'd
His loſs; but chiefly to find here obſerv'd
His luſtre viſibly impair'd; yet ſeem'd
Undaunted. If I muſt contend, ſaid he,
Beſt with the beſt, the ſender not the ſent,
Or all at once; more glory will be won
Or leſs be loſt. Thy fear, ſaid Zephon bold,
Will ſave us trial what the leaſt can do

Single againſt thee wicked, and thence weak.
The fiend reply'd not, overcome with rage;
But like a proud ſteed rein'd, went haughty on,
Champing his iron curb: to ſtrive or fly
He held it vain; awe from above had quell'd
His heart, not elſe diſmay'd. Now drew they nigh
The weſtern point, where thoſe half-rounding guards
Juſt met, and cloſing ſtood in ſquadron join'd,
Awaiting next command. To whom their chief,
Gabriël, from the front thus call'd aloud.
O friends, I hear the tread of nimble feet
Haſting this way, and now by glimpſe diſcern
Ithuriel and Zephon through the ſhade;
And with them comes a third of regal port,
But faded ſplendor wan; who by his gate
And fierce demeanor ſeems the prince of hell,
Not likely to part hence without conteſt;
Stand firm, for in his look defiance lours.
He ſcarce had ended, when thoſe two approach'd,
And brief related whom they brought, where found,
How buſied, in what form and poſture couch'd.
To whom with ſtern regard thus Gabriel ſpake.
Why haſt thou, Satan, broke the bounds preſcrib'd
To thy tranſgreſſions, and diſturb'd the charge
Of others, who approve not to tranſgreſs
By thy example, but have pow'r and right
To queſtion thy bold entrance on this place;
Employ'd, it ſeems, to violate ſleep, and thoſe
Whoſe dwelling God hath planted here in bliſs?
To whom thus Satan with contemptuous brow.
Gabriel, thou hadſt in heav'n th' eſteem of wiſe,
And ſuch I held thee; but this queſtion aſk'd

Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break looſe from hell,
Tho' thither doom'd? Thou would'ſt thyſelf, no doubt,
And boldly venture to whatever place
Fartheſt from pain, where thou might'ſt hope to change
Torment with eaſe, and ſooneſt recompenſe
Dole with delight, which in this place I ſought;
To thee no reaſon, who know'ſt only good,
But evil haſt not try'd: and wilt object
His will who bound us? let him ſurer bar
His iron gates, if he intends our ſtay
In that dark durance: thus much what was aſk'd.
The reſt is true, they found me where they ſay;
But that implies not violence or harm.
Thus he in ſcorn. The warlike angel mov'd,
Diſdainfully half ſmiling, thus reply'd.
O loſs of one in heav'n to judge of wiſe,
Since Satan fell, whom folly overthrew,
And now returns him from his priſon ſcap'd,
Gravely in doubt whether to hold them wiſe
Or not, who aſk what boldneſs brought him hither
Unlicenc'd from his bounds in hell preſcrib'd;
So wiſe he judges it to fly from pain
However, and to ſcape his puniſhment.
So judge thou ſtill, preſumptuous, till the wrath,
Which thou incurr'ſt by flying, meet thy flight
Sev'nfold, and ſcourge that wiſdom back to hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provok'd.
But wherefore thou alone? wherefore with thee
Came not all hell broke looſe? is pain to them
Leſs pain, leſs to be fled? or thou than they

Leſs hardy to endure? courageous chief,
The firſt in flight from pain, hadſt thou alledg'd
To thy deſerted hoſt this cauſe of flight,
Thou ſurely hadſt not come ſole fugitive.
To which the fiend thus anſwer'd, frowning ſtern.
Not that I leſs endure, or ſhrink from pain,
Inſulting angel; well thou know'ſt I ſtood
Thy fierceſt, when in battle to thy aid
The blaſting volied thunder made all ſpeed,
And ſeconded thy elſe not dreaded ſpear.
But ſtill thy words at random, as before,
Argue thy inexperience what behoves
From hard aſſays and ill ſucceſſes paſt
A faithful leader, not to hazard all
Through ways of danger by himſelf untry'd:
I therefore, I alone firſt undertook
To wing the deſolate abyſs, and ſpy
This new created world, whereof in hell
Fame is not ſilent, here in hope to find
Better abode, and my afflicted powers
To ſettle here on earth, or in mid air;
Though for poſſeſſion put to try once more
What thou and thy gay legions dare againſt;
Whoſe eaſier buſineſs were to ſerve their Lord
High up in heav'n, with ſongs to hymn his throne,
And practic'd diſtances to cringe, not fight
To whom the warrior angel ſoon reply'd.
To ſay and ſtrait unſay, pretending firſt
Wiſe to fly pain, profeſſing next the ſpy,
Argues no leader, but a liar trac'd,
Satan, and couldſt thou faithful add? O name,
O ſacred name of faithfulneſs profan'd!

Faithful to whom? to thy rebellious crew?
Army of fiends, fit body to fit head.
Was this your diſcipline and faith engag'd,
Your military obedience, to diſſolve
Allegiance to th' acknowledg'd Pow'r ſupreme?
And thou, ſly hypocrite, who now wouldſt ſeem
Patron of liberty, who more than thou
Once fawn'd, and cring'd, and ſervily ador'd
Heav'ns awful Monarch? wherefore, but in hope
To diſpoſſeſs him, and thyſelf to reign?
But mark what I arreed thee now, Avant;
Fly thither whence thou fledſt: if from this hour
Within theſe hallow'd limits thou appear,
Back to th' infernal pit I drag thee chain'd,
And ſeal thee ſo, as henceforth not to ſcorn
The facile gates of hell too ſlightly barr'd.
So threaten'd he; but Satan to no threats
Gave heed, but waxing more in rage, reply'd.
Then when I am thy captive talk of chains,
Proud limitary Cherub; but ere then
Far heavier load thyſelf expect to feel
From my prevailing arm, though heaven's King
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, draw'ſt his triumphant wheels
In progreſs through the road of heav'n ſtar-pav'd.
While thus he ſpake, th' angelic ſquadron bright
Turn'd fiery red, ſharpning in mooned horns
Their phalanx, and began to hem him round
With ported ſpears; as thick as when a field

℣ 980. —*as thick as when a field*, &c.] It is familiar with the poets to compare an army with their ſpears and ſwords, to a field of ſtanding corn. Homer has a ſimile much of the ſame nature, comparing the motions of the army after

Of Ceres ripe for harveſt waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful plowman doubting ſtands,
Leſt on the threſhing-floor his hopeful ſhaves
Prove chaff. On th' other ſide, Satan alarm'd,
Collecting all his might, dilated ſtood,
Like Teneriff or Atlas unremov'd:
His ſtature reach'd the ſky, and on his creſt
Sat horror plum'd: nor wanted in his graſp
What ſeem'd both ſpear and ſhield. Now dreadful deeds

Agamemnon's ſpeech to the waving of the ears of corn. *Iliad.* II. 147

Ως δ' οτε κινησει Ζεφυρος βαθυ λητον ελθων
Λαβρος επαιγιζων, επι τ' ημυει ασταχυεσσιν'
Ως των πασ' αγορη κινηθη.

And as on corn when weſtern guſts deſcend,
Before the blaſt the lofty harveſts bend:
Thus o'er the field the moving hoſt appears,
With nodding plumes and groves of waving ſpears. POPE.
Newton.

℣ 987. *Like Teneriff or Atlas unremov'd.*] Well may Satan be likened to the greateſt mountains, and be ſaid to ſtand as firm and immoveable as they, when Virgil has applied the ſame compariſon to his hero, *Æn.* XII. 701.

Quantus Athos, aut quantus Eryx, aut ipſe coruſcis
Cum fremit ilicibus quantus, gaudetque nivali
Vertice ſe attollens pater Apenninus ad auras.

Like Eryx, or like Athos great he ſhows,
Or father Apennine, when white with ſnows,
His head divine obſcure in clouds he hides,
And ſhakes the ſounding foreſt on his ſides. *Dryden.*

Mr Hume ſays that the Peak of Teneriff is 15 miles high, and Mr Richardſon aſſerts that it is 45 miles perpendicular, if that be not a falſe print, 45 for 15: but the utmoſt that we can ſuppoſe is, that it is 15 miles from the very firſt aſcent of the hill till you come through the various turnings and windings to the top of all; for I have been aſſured from a gentleman who meaſured it, that the perpendicular height of it is no more than one mile and three quarters. *Newton.*

Might have enſu'd, nor only Paradiſe
In this commotion, but the ſtarry cope
Of heav'n perhaps, or all the elements,
At leaſt had gone to wrack, diſturb'd and torn
With violence of this conflict, had not ſoon
Th' Eternal, to prevent ſuch horrid fray,
Hung forth in heav'n his golden ſcales, yet ſeen
Betwixt Aſtrea and the Scorpion ſign,
Wherein all things created firſt he weigh'd,
The pendulous round earth with ballanc'd air
In counterpoiſe, now ponders all events,
Battles and realms: in theſe he put two weights,
The ſequel each of parting and of fight;

℣ 996. *Th' Eternal to prevent ſuch horrid fray.*] The breaking off the combat between Gabriel and Satan, by the hanging out of the golden ſcales in heaven, is a refinement upon Homer's thought, who tells us that before the battle between Hector and Achilles, Jupiter weighed the event of it in a pair of ſcales. The reader may ſee the whole paſſage in the 22d Iliad. Virgil before the laſt deciſive combat deſcribes Jupiter in the ſame manner, as weighing the fates of Turnus and Æneas. Milton, though he fetched this beautiful circumſtance from the Iliad and Æneid, does not only inſert it as a poetical embelliſhment, like the authors above mentioned; but makes an artful uſe of it for the proper carrying on of his fable, and for the breaking off the combat between the two warriors, who were upon the point of engaging. To this we may further add, that Milton is the more juſtified in this paſſage, as we find the ſame noble allegory in holy writ, where a wicked prince, ſome few hours before he was aſſaulted and ſlain, is ſaid to have been "weighed in the ſcales, and to have been found wanting." *Addiſon.*

℣ 998. *Aſtrea.*] *Lat.* i. e. *a ſtar.* The daughter of Jupiter and Themis, and goddeſs of juſtice. In the golden age or ſtate of innocency, ſhe lived among men; but in the iron age, or after the fall, ſhe deſerted the earth, laſt of all the gods, becauſe of the wickedneſs of men, and flew up to heaven, where ſhe became the ſign Virgo, next to Libra, *i. e. a ſcale*, Juſtice's balance, another of the twelve ſigns.

The latter quick up flew, and kick'd the beam;
Which Gabriel ſpying, thus beſpake the fiend.
Satan, I know thy ſtrength, and thou know'ſt mine;
Neither our own, but giv'n: what folly then
To boaſt what arms can do? ſince thine no more
Than heav'n permits, nor mine, though doubled now
To trample thee as mire: for proof look up,
And read thy lot in yon celeſtial ſign,
Where thou art weigh'd, and ſhown how light, how weak,
If thou reſiſt. The fiend look'd up, and knew
His mounted ſcale aloft: nor more; but fled
Murm'ring, and with him fled the ſhades of night.

The end of the fourth book.

The ARGUMENT of Book V.

Morning approach'd, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her; they come forth to their day-labours: their morning-hymn at the door of their bower. God, to render man inexcuseable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance described, his coming discern'd by Adam afar off sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel a Seraph, who in argument dissuades and opposes him, then forsakes him.

BRITISH
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MUSEUM

PARADISE LOST.

BOOK V.

NOW morn, her roſy ſteps in th' eaſtern clime
Advancing, ſow'd the earth with orient pearl,
When Adam wak'd: ſo cuſtom'd; for his ſleep
Was airy light from pure digeſtion bred,
And temp'rate vapours bland, which th' only ſound
Of leaves and fuming rills, Aurora's fan,
Lightly diſpers'd, and the ſhrill matin ſong
Of birds on every bough; ſo much the more
His wonder was to find unwaken'd Eve
With treſſes diſcompos'd, and glowing cheek,
As through unquiet reſt: he, on his ſide
Leaning half rais'd, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which, whether waking or aſleep,
Shot forth peculiar graces; then with voice
Mild, as when Zephyrus on Flora breathes,
Her hand ſoft touching, whiſper'd thus. Awake,
My faireſt, my eſpous'd, my lateſt found,
Heav'n's laſt beſt gift, my ever-new delight,
Awake: the morning ſhines, and the freſh field

℣ 16. *Mild, as when Zephyrus on Flora breathes.*] As when the ſoft weſtern gales breathe on the flowers. Exceeding poetical and beautiful. *Richardſon.*

Calls us; we loſe the prime, to mark how ſpring
Our tended plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid ſweet.
Such whiſpering wak'd her, but with ſtartled eye
On Adam; whom embracing, thus ſhe ſpake.
O ſole in whom my thoughts find all repoſe,
My glory, my perfection, glad I ſee
Thy face, and morn return'd; for I this night
(Such night till this I never paſs'd) have dream'd,
If dream'd, not, as I oft am wont, of thee,
Works of day paſt, or morrow's next deſign;
But of offence and trouble, which my mind
Knew never till this irkſome night: methought
Cloſe at mine ear one call'd me forth to walk
With gentle voice; I thought it thine; it ſaid,
Why ſleep'ſt thou, Eve? now is the pleaſant time,
The cool, the ſilent, ſave where ſilence yields
To the night-warbling bird, that now awake
Tunes ſweeteſt his love-labour'd ſong; now reigns
Full orb'd the moon, and with more pleaſing light
Shadowy ſets off the face of things; in vain,
If none regard: heav'n wakes with all his eyes;
Whom to behold but thee, Nature's deſire?
In whoſe ſight all things joy, with raviſhment
Attracted by thy beauty ſtill to gaze.
I roſe as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I paſs'd, through ways
That brought me on a ſudden to the tree
Of interdicted knowledge: fair it ſeem'd,

Much fairer to my fancy than by day:
And as I wond'ring look'd, beſide it ſtood
One ſhap'd and wing'd like one of thoſe from heav'n
By us oft ſeen; his dewy locks diſtill'd
Ambroſia; on that tree he alſo gaz'd;
And O fair plant, ſaid he, with fruit ſurcharg'd,
Deigns none to eaſe thy load, and taſte thy ſweet,
Nor God, nor man? Is knowledge ſo deſpis'd?
Or envy', or what reſerve forbids to taſte?
Forbid who will, none ſhall from me with-hold
Longer thy offer'd good; why elſe ſet here?
This ſaid, he paus'd not, but with vent'rous arm
He pluck'd, he taſted; me damp horror chill'd
At ſuch bold words vouch'd with a deed ſo bold.
But he thus overjoy'd, O fruit divine,
Sweet of thyſelf, but much more ſweet thus cropt,
Forbidden here, it ſeems, as only fit
For gods, yet able to make gods of men:
And why not gods of men, ſince good, the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more?
Here, happy creature, fair angelic Eve,
Partake thou alſo; happy though thou art,
Happier thou mayſt be, worthier canſt not be:
Taſte this, and be henceforth among the gods
Thyſelf a goddeſs, not to earth confin'd,
But ſometimes in the air, as we; ſometimes

℣ 53. *Much fairer to my fancy than by day:*] As the ſenſations are often more pleaſing, and the images more lively when we are aſleep than when we are awake. And what can be the cauſe of this? Our author plainly thinks it may be effected by the agency of ſome ſpiritual being upon the ſenſory while we are aſleep. *Newton.*

Aſcend to heav'n, by merit thine, and ſee
What life the gods live there, and ſuch live thou.
So ſaying, he drew nigh, and to me held,
Ev'n to my mouth, of that ſame fruit held part
Which he had pluck'd; the pleaſant ſavoury ſmell
So quicken'd appetite, that I, methought,
Could not but taſte. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outſtretch'd immenſe, a proſpect wide
And various: wond'ring at my flight and change
To this high exaltation; ſuddenly
My guide was gone, and I, methought, ſunk down,
And fell aſleep: but O how glad I wak'd,
To find this but a dream! Thus Eve her night
Related, and thus Adam anſwer'd ſad.

Beſt image of myſelf, and dearer half,
The trouble of thy thoughts this night in ſleep
Affects me equally; nor can I like
This uncouth dream, of evil ſprung, I fear:
Yet evil whence? in thee can harbour none,
Created pure. But know, that in the ſoul
Are many leſſer faculties, that ſerve
Reaſon as chief: among theſe Fancy next
Her office holds; of all external things,
Which the five watchful ſenſes repreſent,
She forms imaginations, airy ſhapes,
Which reaſon joining or disjoining, frames
All what we' affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private cell, when nature reſts.
Oft in her abſence mimic Fancy wakes
To imitate her; but misjoining ſhapes,

Wild work produces oft, and moſt in dreams,
Ill matching words and deeds long paſt or late.
Some ſuch reſemblances, methinks, I find
Of our laſt evening's talk, in this thy dream,
But with addition ſtrange; yet be not ſad.
Evil into the mind of God or man
May come and go, ſo unapprov'd, and leave
No ſpot or blame behind: which gives me hope
That what in ſleep thou didſt abhor to dream,
Waking thou never wilt conſent to do.
Be not diſhearten'd then, nor cloud thoſe looks,
That wont to be more chearful and ſerene,
Than when fair morning firſt ſmiles on the world;
And let us to our freſh employments riſe,
Among the groves, the fountains, and the flowers
That open now their choiceſt boſom'd ſmells,
Reſerv'd from night, and kept for thee in ſtore.
So chear'd he his fair ſpouſe, and ſhe was chear'd;
But ſilently a gentle tear let fall
From either eye, and wip'd them with her hair;
Two other precious drops that ready ſtood,
Each in their cryſtal ſluice, he ere they fell
Kiſs'd, as the gracious ſigns of ſweet remorſe,
And pious awe, that fear'd to have offended.
So all was clear'd, and to the field they haſte.
But firſt, from under ſhady arbo'rous roof
Soon as they forth were come to open ſight
Of day-ſpring, and the ſun, who ſcarce up-riſen,
With wheels yet hov'ring o'er the ocean brim,
Shot parallel to the earth his dewy ray,
Diſcovering in wide landſkip all the eaſt
Of Paradiſe and Eden's happy plains,

Lowly they bow'd adoring, and began
Their oriſons, each morning duly paid
In various ſtyle; for neither various ſtyle
Nor holy rapture wanted they to praiſe
Their Maker, in fit ſtrains pronounc'd, or ſung
Unmeditated, ſuch prompt eloquence
Flow'd from their lips, in proſe or numerous verſe,
More tuneable than needed lute or harp
To add more ſweetneſs; and they thus began.
  Theſe are thy glorious works, Parent of good
Almighty, thine this univerſal frame,
Thus wondrous fair; thyſelf how wondrous then!
Unſpeakable, who ſitt'ſt above theſe heav'ns,
To us inviſible, or dimly ſeen
In theſe thy loweſt works; yet theſe declare
Thy goodneſs beyond thought, and pow'r divine.
Speak ye who beſt can tell, ye ſons of light,
Angels; for ye behold him, and with ſongs
And choral ſymphonies, day without night,
Circle his throne rejoicing; ye in heav'n,
On earth join all ye creatures to extol
Him firſt, him laſt, him midſt, and without end.
Faireſt of ſtars, laſt in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'ſt the ſmiling morn
With thy bright circlet, praiſe him in thy ſphere,
While day ariſes, that ſweet hour of prime,

℣ 145. ——*each morning duly paid*
In various ſtyle.] As it is very well known that our author was no friend to ſet forms of prayer, it is no wonder that he aſcribes extemporary effuſions to our firſt parents; but even while he attributes ſtrains *unmeditated* to them, he himſelf imitates the Pſalmiſt. *Newton.*

Thou ſun, of this great world both eye and ſoul,
Acknowledge him thy greater; ſound his praiſe
In thy eternal courſe, both when thou climb'ſt,
And when high noon haſt gain'd, and when thou fall'ſt.
Moon, that now meet'ſt the orient ſun, now fly'ſt

℣ 175. *Moon, that now meet'ſt the orient ſun, now fly'ſt*, &c.] The conſtruction is, *Thou moon, that now meeteſt and now flyeſt the orient ſun, together with the fixed ſtars, and ye five other wandering fires*, &c. He had before called upon the *ſun* who governs the day, and now he invokes the *moon*, and the *fixed ſtars*, and the *planets*, who govern the night, to praiſe their Maker. The moon ſometimes *meets* and ſometimes *flies* the ſun, approaches to and recedes from him in her monthly courſe. *With the fixed ſtars, fixed in their orb that flies*; they are fixed in their orb, but their orb flies, that is, moves round with the utmoſt rapidity; for Adam is made to ſpeak according to appearances, and he mentions in another place, VIII. 19. and 21. their *rolling ſpaces incomprehenſible*, and their *ſwift return diurnal*. *And ye five other wand'ring fires*. Dr Bentley reads *four*, Venus and the ſun and moon being mentioned before, and only four more remaining, Mercury and Mars and Jupiter and Saturn. And we muſt either ſuppoſe that Milton did not conſider the morning-ſtar as the planet Venus; or he muſt be ſuppoſed to include the earth, to make up the *other five* beſides thoſe he had mentioned; and he calls it elſewhere, VIII. 129. *the planet earth*; though this be not agreeable to the ſyſtem according to which he is ſpeaking at preſent. *Wandering fires*, in oppoſition to *fixed ſtars*. *That move in myſtic dance not without ſong*, alluding to the doctrine of the ancients, and particularly to Pythagoras his notion of the muſic of the ſpheres, by which no doubt he underſtood the proportion, regularity, and harmony of their motions. Shakeſpeare ſpeaks of it more fully in his *Merchant of Venice*, Act V.

——Look how the floor of heaven
Is thick inlaid with patterns of bright gold:
There's not the ſmalleſt orb that thou behold'ſt
But in his motion like an angel ſings,
Still quiring to the young-ey'd cherubim,
Such harmony is in immortal ſouls!
But whilſt this muddy veſture of decay
Doth groſsly cloſe us in, we cannot hear it.

Newton.

With the fix'd ſtars, fix'd in their orb that flies;
And ye five other wand'ring fires that move
In myſtic dance not without ſong, reſound
His praiſe, who out of darkneſs call'd up light.
Air, and ye elements, the eldeſt birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform, and mix,
And nouriſh all things; let your ceaſeleſs change
Vary to our great Maker ſtill new praiſe.
Ye miſts and exhalations that now riſe
From hill or ſteaming lake, duſky or gray,
Till the ſun paint your fleecy ſkirts with gold,
In honour to the world's great Author riſe,
Whether to deck with clouds th' uncolour'd ſky,
Or wet the thirſty earth with falling ſhowers,
Riſing or falling ſtill advance his praiſe.
His praiſe, ye winds, that from four quarters blow,
Breathe ſoft or loud; and wave your tops, ye pines,
With every plant, in ſign of worſhip wave.
Fountains, and ye, that warble, as ye flow,
Melodious murmurs, warbling tune his praiſe.
Join voices all ye living ſouls; ye birds,
That ſinging up to heaven-gate aſcend,
Bear on your wings and in your notes his praiſe.
Ye that in waters glide, and ye that walk

℣ 181. —*that in quaternion run*, &c.] That in a fourfold mixture and combination run a perpetual circle, one element continually changing into another, according to the doctrine of Heraclitus, borrowed from Orpheus. *Et cum quattuor ſint genera corporum, viciſſitudine eorum mundi continuata natura eſt. Nam ex terra, aqua: ex aqua, oritur aer: ex aere, æther: deinde retrorſum viciſſim ex æthere, aer: inde aqua: ex aqua, terra infima. Sic naturis his, ex quibus omnia conſtant, ſurſus, deorſus, ultro, citro commeantibus, mundi partium conjunctio continetur.* Cic. de nat. Deor. II. 33. *Newton.*

The earth, and ſtately tread, or lowly creep;
Witneſs if I be ſilent, morn or even,
To hill, or valley, fountain, or freſh ſhade,
Made vocal by my ſong, and taught his praiſe.
Hail univerſal Lord, be bounteous ſtill
To give us only good; and if the night
Have gather'd ought of evil, or conceal'd,
Diſperſe it, as now light diſpels the dark.
So pray'd they innocent, and to their thoughts
Firm peace recover'd ſoon, and wonted calm.
On to their morning's rural work they haſte,
Among ſweet dews and flow'rs; where any row
Of fruit-trees over-woody reach'd too far
Their pamper'd boughs, and needed hands to check
Fruitleſs embraces; or they led the vine
To wed her elm; ſhe ſpous'd about him twines
Her marriageable arms, and with her brings
Her dow'r, th' adopted cluſters, to adorn
His barren leaves. Them thus employ'd beheld
With pity heaven's King, and to him call'd
Raphael, the ſociable ſpi'rit, that deign'd
To travel with Tobias, and ſecur'd
His marriage with the ſev'ntimes-wedded maid.
Raphael, ſaid he, thou hear'ſt what ſtir on earth
Satan, from hell ſcap'd thro' the darkſome gulf,
Hath rais'd in Paradiſe, and how diſturb'd
This night the human pair, how he deſigns
In them at once to ruin all mankind.
Go therefore, half this day as friend with friend

℣ 224. *Raphael.*] *Heb.* i. e. *the remedy*, or *phyſic of God.* The name of an arch-angel, not mentioned in ſacred ſcripture, only in *Tobit*, chap. iii. 17. v. 4, 8, 9. i. 5. xii. 15.

Converſe with Adam, in what bow'r or ſhade
Thou find'ſt him from the heat of noon retir'd,
To reſpite his day-labour with repaſt,
Or with repoſe; and ſuch diſcourſe bring on,
As may adviſe him of his happy ſtate,
Happineſs in his pow'r left free to will,
Left to his own free will; his will though free,
Yet mutable: whence warn him to beware
He ſwerve not too ſecure. Tell him withal
His danger, and from whom, what enemy,
Late fall'n himſelf from heav'n, is plotting now
The fall of others from like ſtate of bliſs:
By violence? no, for that ſhall be withſtood;
But by deceit and lies: this let him know,
Leſt wilfully tranſgreſſing he pretend
Surpriſal, unadmoniſh'd, unforewarn'd.
So ſpake th' eternal Father, and fulfill'd
All juſtice: nor delay'd the winged ſaint
After his charge receiv'd; but from among
Thouſand celeſtial ardours, where he ſtood
Veil'd with his gorgeous wings, up-ſpringing light
Flew through the midſt of heav'n; th' angelic quires,
On each hand parting, to his ſpeed gave way
Through all th' empyreal road; till at the gate
Of heav'n arriv'd, the gate ſelf-open'd wide,
On golden hinges turning, as by work
Divine the ſov'reign Architect had fram'd.
From hence, no cloud, or, to obſtruct his ſight,
Star interpos'd, however ſmall, he ſees,

¥ 249. *Thouſand celeſtial ardours.*] *Ardor* in Latin implies fervency, exceeding love, eager deſire, fiery nature; all included in the idea of an angel. *Richardſon.*

Not unconform to other ſhining globes,
Earth, and the garde'n of God, with cedars crown'd
Above all hills. As when by night the glaſs
Of Galileo, leſs aſſur'd, obſerves
Imagin'd lands and regions in the moon:
Or pilot, from amidſt the Cyclades,
Delos or Samos firſt appearing, kens
A cloudy ſpot. Down thither prone in flight
He ſpeeds, and through the vaſt ethereal ſky
Sails between worlds and worlds, with ſteddy wing
Now on the polar winds, then with quick fan,

ỳ 264. *Cyclades.*] *Lat. Gr.* i. e. *circles*; fifty-three iſlands lying in a circle round about Delos, in the Archipelago.

ỳ 265. *Delos.*] *Lat.* from the *Gr.* i. e. *manifeſt*, or *appearing*; becauſe (as the fable goes) it lay under water, or floated about for a long time, till Neptune, at the command of Jupiter, fixed it, that Latona might ly in of Apollo and Diana there. Rather from *Daal, Heb.* i. e. *fear*; becauſe they were worſhipped in this iſland; and ſome remains of the magnificent temple of Apollo, as marble pillars, are viſible there; and for that reaſon it was eſteemed ſo ſacred, that the inhabitants would not ſuffer a dog, or any ſick perſon to live in it, or any dead to be buried therein, whom they ſent to a neighbouring iſland called *Rhene*. But the true reaſon of this name is this, becauſe it appears ſooneſt of any to the ſailors. The common treaſures of Greece were depoſited in it for that reaſon. It was firſt called *Ortygia, Gr.* i. e. *a quail*; becauſe theſe birds abounded in that iſland. The iſland is ſmall, not above five or ſix miles in compaſs, twice as long as broad, low, rocky, barren, now deſolate, and called *Zdeli*, and eſteemed the firſt and chief of the Cyclades, becauſe Apollo and Diana were chiefly adored, and had a famous oracle in it. The Turks poſſeſs it, and the Venetians reduced it, *A. D.* 1674.

Ibid. *Samos.*] *Lat. Gr.* i. e. *high*; becauſe it is upon a high and lofty ground; another of theſe iſles overagainſt Epheſus, about ninety miles from Jeruſalem. It is rendered famous for being the birth-place of the great philoſopher Pythagoras, about *A. M.* 3500.

ỳ 269. *Polar winds,*] *i. e.* the winds that blow from the north and ſouth poles.

Winnows the buxom air; till within ſoar
Of tow'ring eagles, to' all the fowls he ſeems
A phœnix, gaz'd by all, as that ſole bird,
When to inſhrine his reliques in the ſun's
Bright temple, to Egyptian Thebes he flies.
At once on th' eaſtern cliff of Paradiſe
He lights, and to his proper ſhape returns,
A ſeraph wing'd: ſix wings he wore, to ſhade
His lineaments divine; the pair that clad
Each ſhoulder broad, came mantling o'er his breaſt
With regal ornament; the middle part
Girt like a ſtarry zone his waſte, and round
Skirted his loins and thighs with downy gold,
And colours dipt in heav'n; the third his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctur'd grain. Like Maia's ſon he ſtood,
And ſhook his plumes, that heav'nly fragrance fill'd
The circuit wide. Strait knew him all the bands
Of angels under watch; and to his ſtate,
And to his meſſage high, in honour riſe;
For on ſome meſſage high they gueſs'd him bound.
Their glitt'ring tents he paſs'd, and now is come

℣ 272. *Phœnix.*] *Lat.* from the *Gr.* i. e. *red, crimſon coloured.* A very rare bird, of a purple colour, like an eagle. They ſay it breeds in Arabia, liveth 300, others ſay 500, ſome 660, and others 1469 years; that it burns itſelf to death in a neſt of ſweet ſpices, about Thebes in Egypt; out of theſe aſhes another ſpringeth. It is an emblem of the reſurrection of the dead; and the fathers urged it for a proof thereof, againſt the heathens, who believed it real; but moſt think it is a fable.

℣ 274. *Thebes.*] Several cities are called ſo; this was in Egypt, called alſo *Heliopolis, Gr.* i. e. *the city of the ſun*; and the country about it *Thebais*, now *Theves.*

℣ 285. *Maia.*] *Lat. Gr.* i. e. *a nurſe.* The daughter of Atlas, of whom Jupiter begat Mercury.

Into the bliſsful field, through groves of myrrh,
And flow'ring odours, caſſia, nard, and balm;
A wilderneſs of ſweets; for nature here
Wanton'd as in her prime, and play'd at will
Her virgin fancies, pouring forth more ſweet,
Wild above rule or art; enormous bliſs.
Him through the ſpicy foreſt onward come
Adam diſcern'd, as in the door he ſat
Of his cool bow'r, while now the mounted ſun
Shot down direct his fervid rays to warm
Earth's inmoſt womb, more warmth than Adam needs;
And Eve within, due at her hour, prepar'd
For dinner ſavoury fruits, of taſte to pleaſe
True appetite, and not diſreliſh thirſt
Of necta'rous draughts between, from milky ſtream,
Berry or grape: to whom thus Adam call'd.
Haſte hither Eve, and worth thy ſight behold
Eaſtward among thoſe trees, what glorious ſhape
Comes this way moving: ſeems another morn
Ris'n on mid-noon; ſome great beheſt from heav'n
To us perhaps he brings, and will vouchſafe
This day to be our gueſt. But go with ſpeed,

ỳ 293. *Caſſia.*] *Lat. Gr. Heb. Ketſioth,* i. e. *a ſcraping.* A ſweet-ſmelling ſhrub in Arabia, Egypt, *&c.*; for when the bark of it is ſcraped, it ſends out a moſt fragrant ſmell, like cinnamon. There are nine ſpecies of it. About Alexandria and in the Weſt Indies it grows to be a very large tree.

Ibid. *Spikenard.*] *Heb.* i. e. *ſweet ointments*; another ſweet-ſmelling ſhrub, growing in Arabia, Syria, and India, called *nardos* by the Greeks, and *ſpikenard* by us. See *Cant.* i. 12. *Mark* xiv. 3. *John* xii. 3. With oil made of this and other ſweet-ſmelling herbs, the ancients anointed themſelves and gueſts, whilſt they ſat at table. *Pſal.* xxiii. 5. "Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil, my cup runneth over."

And what thy ſtores contain, bring forth, and pour
Abundance, fit to honour and receive
Our heav'nly ſtranger: well we may afford
Our givers their own gifts, and large beſtow
From large beſtow'd, where Nature multiplies
Her fertile growth, and by diſburd'ning grows
More fruitful, which inſtructs us not to ſpare.

To whom thus Eve. Adam, earth's hallow'd mold,
Of God inſpir'd, ſmall ſtore will ſerve, where ſtore,
All ſeaſons, ripe for uſe hangs on the ſtalk;
Save what by frugal ſtoring firmneſs gains
To nouriſh, and ſuperfluous moiſt conſumes:
But I will haſte, and from each bough and brake,
Each plant and juicieſt gourd, will pluck ſuch choice
To entertain our angel-gueſt, as he
Beholding ſhall confeſs, that here on earth
God hath diſpens'd his bounties as in heav'n.

So ſaying, with diſpatchful looks in haſte
She turns, on hoſpitable thoughts intent
What choice to chuſe for delicacy beſt,
What order, ſo contriv'd as not to mix
Taſtes, not well join'd, inelegant, but bring
Taſte after taſte upheld with kindlieſt change;
Beſtirs her then, and from each tender ſtalk
Whatever Earth, all-bearing mother, yields
In India Eaſt or Weſt, or middle ſhore,
In Pontus, or the Punic coaſt, or where

℣ 340. *Pontus.*] *Lat. Gr.* i. e. *the ſea.* It is called *the Euxine ſea, the Black ſea, mare maggiore,* (by the Italians, *i. e. the greater ſea,* through ignorance), and by other names. Pontus is a ſmall ſea in Leſſer Aſia, upon the north-eaſt ſide of Conſtantinople, runneth into the White ſea, and from thence into the Mediterranean ſea. A fine country about it is alſo

Alcinous reign'd, fruit of all kinds, in coat
Rough or ſmooth rin'd, or bearded huſk, or ſhell,
She gathers, tribute large, and on the board
Heaps with unſparing hand; for drink the grape
She cruſhes, inoffenſive muſt, and meaths
From many a berry', and from ſweet kernels preſs'd
She tempers dulcet creams; nor theſe to hold
Wants her fit veſſels pure; then ſtrows the ground
With roſe and odours from the ſhrub unfum'd.

Mean while our primitive great ſire, to meet
His god-like gueſt, walks forth, without more train
Accompanied than with his own complete
Perfections; in himſelf was all his ſtate,
More ſolemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horſes led, and grooms beſmear'd with gold,
Dazzles the croud, and ſets them all agape.

called *Pontus*, *Acts* ii. 9. 1 *Pet.* i. 1. the ancient Scythians or Tartars bordered upon it. Pontus was made a kingdom by Darius the ſon of Hyſtaſpis, *A. M.* 3490, in favour of Artabazus, a ſon of one of the lords of Perſia, who conſpired againſt the Magi, who had uſurped that throne. After him, ſix of the name of Mithridates, and other kings, reigned there. Ovid was baniſhed thither by Auguſtus; and there he died, after ten years confinement to a cold climate and barbarous inhabitants, where he wrote his *Triſtia*.

Ibid. *Punic.*] *Phœnician*, q. *Penic*, from the Pœni or Beneanak, *Heb.* i. e. *the ſons of Anak*, a famous giant, *Numb.* xiii. 22, 28. The old inhabitants of Canaan, in the days of Moſes.

℣ 341. *Alcinous.*] *Lat. Gr.* i. e. *magnanimous*. An ancient king of Corcyra (now Corfu) in the mouth of the gulf of Venice; who had fair orchards, it being an apple country. The poets, in high commendation of them, feigned they were golden apples, which Homer took from the garden and apples of paradiſe. The latter poets had this from him, and he from all antiquity. He entertained Ulyſſes, when he was caſt upon his iſland, magnificently.

Nearer his preſence Adam, though not aw'd,
Yet with ſubmiſs approach and reverence meek,
As to' a ſuperior nature, bowing low,
Thus ſaid. Native of heav'n, for other place
None can than heav'n ſuch glorious ſhape contain;
Since by deſcending from the thrones above,
Thoſe happy places thou haſt deign'd a while
To want, and honour theſe, vouchſafe with us
Two' only, who yet by ſov'reign gift poſſeſs
This ſpacious ground, in yonder ſhady bower
To reſt, and what the garden choiceſt bears
To ſit and taſte, till this meridian heat
Be over, and the ſun more cool decline.

Whom thus th' angelic Virtue anſwer'd mild.
Adam, I therefore came; nor art thou ſuch
Created, or ſuch place haſt here to dwell,
As may not oft invite, though ſpi'rits of heav'n
To viſit thee: lead on then where thy bower
O'erſhades; for theſe mid-hours, till evening riſe,
I have at will. So to the ſylvan lodge
They came, that like Pomona's arbour ſmil'd,
With flow'rets deck'd, and fragrant ſmells; but Eve
Undeck'd ſave with herſelf, more lovely fair
Than wood-nymph, or the faireſt goddeſs feign'd
Of three that in mount Ida naked ſtrove,
Stood to' entertain her gueſt from heav'n; no veil

℣ 381. *Three goddeſſes.*] Juno, Pallas, and Venus, who ſtrove for the golden apple, with this motto, *Let it be given to the faireſt.* They choſe Paris for their umpire, and promiſed him great rewards to bring him over to their intereſt. Venus promiſed him Helena, the faireſt woman in the world, *&c.* He gave it and the pre-eminence of beauty to her; which was the original cauſe of the deſtruction of Troy, himſelf and his family.

She needed, virtue-proof; no thought infirm
Alter'd her cheek. On whom the angel Hail
Beſtow'd, the holy ſalutation us'd
Long after to bleſs'd Mary, ſecond Eve.

Hail mother of mankind, whoſe fruitful womb
Shall fill the world more numerous with thy ſons,
Than with theſe various fruits the trees of God
Have heap'd this table. Rais'd of graſſy turf
Their table was, and moſſy ſeats had round;
And on her ample ſquare from ſide to ſide
All autumn pil'd, though ſpring and autumn here
Danc'd hand in hand. A while diſcourſe they hold;
No fear leſt dinner cool; when thus began
Our author. Heav'nly ſtranger, pleaſe to taſte
Theſe bounties, which our Nouriſher, from whom
All perfect good, unmeaſur'd out, deſcends,
To us for food and for delight hath caus'd
The earth to yield; unſavoury food perhaps
To ſpiritual natures; only this I know,
That one celeſtial Father gives to all.

To whom the angel. Therefore what he gives
(Whoſe praiſe be ever ſung) to man in part
Spiritual, may of pureſt ſpi'rits be found
No' ingrateful food: and food alike thoſe pure
Intelligential ſubſtances require,

℣ 387. *Mary,*] or *Mari*; *Heb. Mirjam*, *Lat.* and *Gr. Maria*, i. e. *bitter*, or *very ſad.* Miriam the ſiſter of Moſes was the firſt of that name; becauſe ſhe was born in the time of a bitter affliction and ſlavery in Egypt. See *Exod.* xv. 23. and *Ruth* i. 20. Here, the bleſſed virgin Mary, the mother of our Lord, who had a real ſalutation from the arch-angel Gabriel, 4000 years after this. "And the angel came in unto her, and ſaid, Hail, thou art highly favoured, the Lord is with thee; bleſſed art thou among women."

As doth your rational; and both contain
Within them every lower faculty
Of ſenſe, whereby they hear, ſee, ſmell, touch, taſte,
Taſting concoct, digeſt, aſſimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be ſuſtain'd and fed: of elements,
The groſſer feeds the purer, earth the ſea,
Earth and the ſea feed air, the air thoſe fires
Ethereal, and as loweſt, firſt the moon;
Whence in her viſage round thoſe ſpots, unpurg'd
Vapours not yet into her ſubſtance turn'd.
Nor doth the moon no nouriſhment exhale
From her moiſt continent to higher orbs.
The ſun, that light imparts to all, receives
From all his alimental recompenſe,
In humid exhalations, and at ev'n
Sups with the ocean. Though in heav'n the trees
Of life ambroſial fruitage bear, and vines
Yield nectar; though from off the boughs each morn
We bruſh mellifluous dews, and find the ground
Cover'd with pearly grain: yet God hath here
Varied his bounty ſo with new delights,
As may compare with heaven; and to taſte
Think not I ſhall be nice. So down they ſat,
And to their viands fell: nor ſeemingly
The angel, nor in miſt, the common gloſs
Of Theologians; but with keen diſpatch
Of real hunger, and concoctive heat
To tranſubſtantiate: what redounds, tranſpires
Through ſpi'rits with eaſe; nor wonder; if by fire
Of ſooty coal th' emperic alchemiſt

Can turn, or holds it poſſible to turn
Metals of droſſieſt ore to perfect gold,
As from the mine. Mean while at table Eve
Miniſter'd naked, and their flowing cups
With pleaſant liquors crown'd. O innocence
Deſerving paradiſe! if ever, then,
Then had the ſons of God excuſe to' have been
Enamour'd at that ſight; but in thoſe hearts
Love unlibidinous reign'd, nor jealouſy
Was underſtood, the injur'd lover's hell.
Thus when with meats and drinks they had ſuffic'd,
Not burden'd nature, ſudden mind aroſe
In Adam, not to let th' occaſion paſs
Giv'n him by this great conference, to know
Of things above his world, and of their be'ing
Who dwell in heav'n, whoſe excellence he ſaw
Tranſcend his own ſo far, whoſe radiant forms,
Divine effulgence, whoſe high pow'r ſo far
Exceeded human; and his wary ſpeech
Thus to th' empyreal miniſter he fram'd.
Inhabitant with God, now know I well
Thy favour, in this honour done to man;
Under whoſe lowly roof thou haſt vouchſaf'd
To enter, and theſe earthly fruits to taſte,
Food not of angels, yet accepted ſo,
As that more willingly thou couldſt not ſeem
At heav'n's high feaſts to' have fed: yet what compare?

℣ 447. *The ſons of God,*] *i. e.* the holy angels, whom ſome thought to have converſation with women, from a falſe ſenſe put upon *Gen.* vi. 1. "And it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them; that the ſons of God ſaw the daughters of men, that they were fair; and they took them wives of all which they choſe."

To whom the winged Hierarch reply'd.
O Adam, one Almighty is, from whom
All things proceed, and up to him return,
If not deprav'd from good; created all,
Such to perfection, one firſt matter all,
Endu'd with various forms, various degrees
Of ſubſtance, and in things that live, of life;
But more refin'd, more ſpiritous, and pure,
As nearer to him plac'd, or nearer tending,
Each in their ſeveral active ſpheres aſſign'd,
Till body up to ſpirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green ſtalk, from thence the leaves
More airy, laſt the bright conſummate flow'r
Spirits odorous breathes: flow'rs, and their fruit,
Man's nouriſhment, by gradual ſcale ſublim'd,
To vital ſpirits aſpire, to animal,
To intellectual; give both life and ſenſe,
Fancy and underſtanding; whence the ſoul
Reaſon receives, and reaſon is her being,
Diſcurſive, or intuitive: diſcourſe
Is oftеſt yours, the latter moſt is ours,
Diff'ring but in degree, of kind the ſame.
Wonder not then, what God for you ſaw good
If I refuſe not, but convert, as you,
To proper ſubſtance. Time may come, when men
With angels may participate, and find
No inconvenient di'et, nor too light fare;
And from theſe corporal nutriments perhaps
Your bodies may at laſt turn all to ſpirit,
Improv'd by tract of time, and wing'd aſcend
Ethereal, as we, or may at choice

Here or in heav'nly Paradiſes dwell;
If ye be found obedient, and retain
Unalterably firm his love entire,
Whoſe progeny you are. Mean while enjoy
Your fill what happineſs this happy ſtate
Can comprehend, incapable of more.

To whom the patriarch of mankind reply'd.
O favourable ſpi'rit, propitious gueſt,
Well haſt thou taught the way that might direct
Our knowledge, and the ſcale of nature ſet
From centre to circumference, whereon,
In contemplation of created things,
By ſteps we may aſcend to God. But ſay,
What meant that caution join'd, If ye be found
Obedient? Can we want obedience then
To him, or poſſibly his love deſert,
Who form'd us from the duſt, and plac'd us here
Full to the utmoſt meaſure of what bliſs
Human deſires can ſeek or apprehend?

To whom the angel. Son of heav'n and earth,
Attend. That thou art happy, owe to God;
That thou continu'ſt ſuch, owe to thyſelf,
That is, to thy obedience; therein ſtand.
This was that caution giv'n thee; be advis'd.
God made thee perfect, not immutable;
And good he made thee, but to perſevere
He left it in thy pow'r; ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or ſtrict neceſſity:
Our voluntary ſervice he requires,
Not our neceſſitated; ſuch with him
Finds no acceptance, nor can find; for how

Can hearts, not free, be try'd whither they ſerve
Willing or no, who will but what they muſt
By deſtiny, and can no other chuſe?
Myſelf, and all th' angelic hoſt, that ſtand
In ſight of God enthron'd, our happy ſtate
Hold, as you yours, while our obedience holds;
On other ſurety none: freely we ſerve,
Becauſe we freely love, as in our will
To love or not; in this we ſtand or fall:
And ſome are fall'n, to diſobedience fall'n,
And ſo from heav'n to deepeſt hell; O fall
From what high ſtate of bliſs into what woe!
To whom our great progenitor. Thy words
Attentive, and with more delighted ear,
Divine inſtructor, I have heard, than when
Cherubic ſongs by night from neighb'ring hills
Aereal muſic ſend; nor knew I not
To be both will and deed created free;
Yet that we never ſhall forget to love
Our Maker, and obey him whoſe command
Single is yet ſo juſt, my conſtant thoughts
Aſſur'd me', and ſtill aſſure: tho' what thou tell'ſt
Hath paſs'd in heav'n, ſome doubt within me move,
But more deſire to hear, if thou conſent,
The full relation; which muſt needs be ſtrange,
Worthy of ſacred ſilence to be heard:
And we have yet large day; for ſcarce the ſun
Hath finiſh'd half his journey', and ſcarce begins
His other half in the great zone of heav'n.

℣ 548. ——*nor knew I not*
To be both will and deed created free.] Nor was it unknown to me that my will and actions are free. I knew I was free. Two negatives make an affirmative. *Richardſon.*

Thus Adam made requeſt; and Raphaël,
After ſhort pauſe aſſenting, thus began.
High matter thou injoin'ſt me', O prime of men,
Sad taſk, and hard: for how ſhall I relate
To human ſenſe th' inviſible exploits
Of warring ſpirits? how without remorſe
The ruin of ſo many, glorious once
And perfect while they ſtood? how laſt unfold
The ſecrets of another world, perhaps
Not lawful to reveal? yet for thy good
This is diſpens'd; and what ſurmounts the reach
Of human ſenſe, I ſhall delineate ſo,
By likening ſpiritual to corporal forms,
As may expreſs them beſt; though what if earth
Be but the ſhadow' of heav'n, and things therein
Each to' other like, more than on earth is thought?
As yet this world was not, and Chaos wild
Reign'd where theſe heav'ns now roll, where earth now
Upon her centre pois'd; when on a day [reſts
(For time, though in eternity, apply'd
To motion, meaſures all things durable
By preſent, paſt, and future) on ſuch day
As heav'n's great year brings forth th' empyreal hoſt
Of angels, by imperial ſummons call'd,
Innumerable before th' Almighty's throne
Forthwith, from all the ends of heav'n, appear'd
Under their hierarchs in orders bright:
Ten thouſand thouſand enſigns high advanc'd,
Standards and gonfalons 'twixt van and rear
Stream in the air, and for diſtinction ſerve
Of hierarchies, of orders, and degrees;
Or in their glitt'ring tiſſues bear imblaz'd

Holy memorials, acts of zeal and love
Recorded eminent. Thus when in orbs
Of circuit inexpreſſible they ſtood,
Orb within orb, the Father infinite,
By whom in bliſs imboſom'd ſat the Son,
Amidſt as from a flaming mount, whoſe top
Brightneſs had made inviſible, thus ſpake.
Hear all ye angels, progeny of light,
Thrones, dominations, princedoms, virtues, pow'rs,
Hear my decree, which unrevok'd ſhall ſtand.
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand; your head I him appoint;
And by myſelf have ſworn, to him ſhall bow
All knees in heav'n, and ſhall confeſs him Lord:
Under his great vicegerent reign abide
United as one individual ſoul,
For ever happy: him who diſobeys,
Me diſobeys, breaks union, and that day
Caſt out from God and bleſſed viſion, falls
Into' utter darkneſs, deep ingulf'd, his place
Ordain'd without redemption, without end.
So ſpake th' Omnipotent, and with his words
All ſeem'd well pleas'd; all ſeem'd, but were not all.
That day' as other ſolemn days, they ſpent
In ſong and dance about the ſacred hill;
Myſtical dance, which yonder ſtarry ſphere
Of planets, and of fix'd, in all her wheels
Reſembles neareſt, mazes intricate,
Eccentric, intervolv'd, yet regular
Then moſt, when moſt irregular they ſeem;

And in their motions harmony divine
So ſmooths her charming tones, that God's own ear
Liſtens delighted. Ev'ning now approach'd,
(For we have alſo' our ev'ning and our morn,
We ours for change delectable, not need);
Forthwith from dance to ſweet repaſt they turn
Deſirous; all in circles as they ſtood,
Tables are ſet, and on a ſudden pil'd
With angels food, and rubied nectar flows
In pearl, in diamond, and maſſy gold;
Fruit of delicious vines, the growth of heav'n.
On flow'rs repos'd, and with freſh flow'rets crown'd,
They eat, they drink, and in communion ſweet
Quaff immortality and joy, ſecure
Of ſurfeit, where full meaſure only bounds
Exceſs, before th' all bounteous king, who ſhow'r'd
With copious hand, rejoicing in their joy.
Now when ambroſial night, with clouds exhal'd
From that high mount of God, whence light and ſhade
Spring both, the face of brighteſt heav'n had chang'd
To grateful twilight, (for night comes not there
In darker veil), and roſeate dews diſpos'd
All but th' unſleeping eyes of God to reſt;
Wide over all the plain, and wider far
Than all this globous earth in plain outſpread,
(Such are the courts of God), th' angelic throng,
Diſpers'd in bands and files, their camp extend
By living ſtreams among the trees of life,
Pavilions numberleſs, and ſudden rear'd,
Celeſtial tabernacles, where they ſlept
Fann'd with cool winds; ſave thoſe who, in their courſe,
Melodious hymns about the ſov'reign throne

Alternate all night long. But not ſo wak'd
Satan; ſo call him now, his former name
Is heard no more in heav'n; he of the firſt,
If not the firſt archangel, great in power,
In favour and præeminence, yet fraught
With envy' againſt the Son of God, that day
Honour'd by his great Father, and proclaim'd
Meſſiah King anointed, could not bear
Thro' pride that ſight, and thought himſelf impair'd.
Deep malice thence conceiving, and diſdain,
Soon as midnight brought on the duſky hour,
Friendlieſt to ſleep and ſilence, he reſolv'd
With all his legions to diſlodge, and leave
Unworſhipp'd, unobey'd, the throne ſupreme,
Contemptuous; and his next ſubordinate
Awak'ning, thus to him in ſecret ſpake.

Sleep'ſt thou, companion dear, what ſleep can cloſe
Thy eyelids? and remember'ſt what decree
Of yeſterday, ſo late hath paſs'd the lips
Of heav'n's Almighty. Thou to me thy thoughts
Waſt wont, I mine to thee waſt wont to' impart;
Both waking we were one; how then can now
Thy ſleep diſſent? New laws thou ſeeſt impos'd;
New laws from him who reigns, new minds may raiſe
In us who ſerve, new counſels, to debate
What doubtful may enſue: more in this place
To utter is not ſafe. Aſſemble thou
Of all thoſe myriads which we lead the chief;

℣ 664. *Meſſiah.*] *Heb. Meſſias* and *Chriſtos* in Greek, *i. e. the anointed.* Chriſtians believe that Jeſus born in Bethlehem, about *A. M.* 4000, in the reign of Auguſtus, is the true Meſſias or Chriſt.

Tell them, that by command, ere yet dim night
Her ſhadowy cloud withdraws, I am to haſte,
And all who under me their banners wave,
Homeward, with flying march, where we poſſeſs
The quarters of the north: there to prepare
Fit entertainment to receive our king,
The great Meſſiah, and his new commands,
Who ſpeedily through all the hierarchies
Intends to paſs triumphant, and give laws.

℣ 689. *The quarters of the north.*] See *Sannazarius de partu Virginis*, III. 40.

Vos, quum omne arderet cœlum ſervilibus armis,
Arctoumque furor pertenderet impius axem
Scandere, et in gelidos regnum transferre Triones,
Fida manus mecum manſiſtis.

There are other paſſages in the ſame poem of which Milton has made uſe. *Jortin.*

Some have thought that Milton intended, but I dare ſay he was above intending here any reflection upon Scotland, though being an Independent, he had no great affection for the Scotch Preſbyterians. He had the authority, we ſee, of Sannazarius for fixing Satan's rebellion in *the quarters of the north*, and he had much better authority, the ſame that Sannazarius had, that of the prophet, whoſe words, though applied to the king of Babylon, yet allude to this rebellion of Satan, *Iſaiah* xiv. 12, 13. "How art thou fallen from heaven, O Lucifer, ſon of the morning!—For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God. I will ſit alſo upon the mount of the congregation in the ſides of the north." The *north* conveys the idea of a diſagreeable cold inclement ſky; and in ſcripture we read, "Out of the north an evil ſhall break forth," *Jer.* i. 14. "I will bring evil from the north, and a great deſtruction," *Jer.* iv. 6. "Evil appeareth out of the north," *Jer.* vi. 1. And Shakeſpear, in like manner, calls Satan *the monarch of the north*, 1 *Henry* VI. act V.

And ye choice ſpirits, that admoniſh me,
And give me ſigns of future accidents,
You ſpeedy helpers, that are ſubſtitutes
Under the lordly *monarch of the north.*

Newton.

So ſpake the falſe archangel, and infus'd
Bad influence into th' unwary breaſt
Of his aſſociate: he together calls,
Or ſeveral one by one, the regent powers,
Under him regent; tells, as he was taught,
That the Moſt High commanding, now ere night,
Now ere dim night had diſincumber'd heav'n,
The great hierarchal ſtandard was to move;
Tells the ſuggeſted cauſe, and caſts between
Ambiguous words and jealouſies, to ſound
Or taint integrity: but all obey'd
The wonted ſignal, and ſuperior voice
Of their great potentate; for great indeed
His name, and high was his degree in heav'n;
His count'nance, as the morning-ſtar that guides
The ſtarry flock, allur'd them, and with lies
Drew after him the third part of heav'n's hoſt.
Mean while th' eternal eye, whoſe ſight diſcerns
Abſtruſeſt thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, ſaw, without their light,
Rebellion riſing; ſaw in whom, how ſpread
Among the ſons of morn, what multitudes,
Were banded to oppoſe his high decree;
And ſmiling to his only Son, thus ſaid.
Son, thou in whom my glory I behold
In full reſplendence, heir of all my might,
Nearly it now concerns us to be ſure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of deity or empire: ſuch a foe
Is riſing, who intends to' erect his throne

Equal to ours, throughout the ſpacious north;
Nor ſo content, hath in his thought to try
In battle, what our pow'r is, or our right.
Let us adviſe, and to this hazard draw
With ſpeed what force is left, and all employ
In our defence; leſt unawares we loſe
This our high place, our ſanctuary, our hill.
To whom the Son with calm aſpect, and clear,
Lightning divine, ineffable, ſerene,
Made anſwer. Mighty Father, thou thy foes
Juſtly haſt in deriſion, and ſecure
Laugh'ſt at their vain deſigns and tumults vain;
Matter to me of glory, whom their hate
Illuſtrates, when they ſee all regal pow'r
Giv'n me to quell their pride, and in event
Know whether I be dextrous to ſubdue
Thy rebels, or be found the worſt in heav'n.
So ſpake the Son; but Satan with his pow'rs
Far was advanc'd on winged ſpeed, an hoſt
Innumerable as the ſtars of night,
Or ſtars of morning, dew-drops, which the ſun
Impearls on every leaf and every flower.
Regions they paſs'd, the mighty regencies
Of Seraphim, and Potentates, and Thrones,
In their triple degrees; regions to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth,
And all the ſea, from one entire globoſe
Stretch'd into longitude; which having paſs'd,
At length into the limits of the north
They came: and Satan to his royal ſeat
High on a hill, far blazing, as a mount

Rais'd on a mount, with pyramids and tow'rs
From diamond quarries hewn, and rocks of gold;
The palace of great Lucifer, (ſo call
That ſtructure in the dialect of men
Interpreted), which not long after, he
Affecting all equality with God,
In imitation of that mount whereon
Meſſiah was declar'd in ſight of heav'n,
The mountain of the congregation call'd;
For thither he aſſembled all his train,
Pretending ſo commanded to conſult
About the great reception of their King,
Thither to come; and with calumnious art
Of counterfeited truth thus held their ears.
Thrones, dominations, princedoms, virtues, pow'rs,
If theſe magnific titles yet remain
Not merely titular, ſince by decree
Another now hath to himſelf ingroſs'd
All pow'r, and us eclips'd, under the name
Of King anointed; for whom all this haſte
Of midnight march and hurried meeting here,
This only to conſult how we may beſt,
With what may be devis'd of honours new,
Receive him, coming to receive from us,
Knee-tribute yet unpaid, proſtration vile,
Too much to one, but double how endur'd,
To one and to his image now proclaim'd?
But what if better counſels might erect
Our minds, and teach us to caſt off this yoke?

ℽ 760. *Lucifer.*] *Fr. Ital. Lat.* i. e. *a bearer of light.* The firſt name of this archangel before his fall; becauſe of his moſt excellent light and glory.

Will ye ſubmit your necks, and chuſe to bend
The ſupple knee? Ye will not, if I truſt
To know ye right, or if ye know yourſelves
Natives and ſons of heav'n poſſeſs'd before
By none; and if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well conſiſt.
Who can in reaſon then, or right, aſſume
Monarchy over ſuch as live by right
His equals, if in pow'r and ſplendor leſs,
In freedom equal? or can introduce
Law and edict on us, who without law
Err not? much leſs for this to be our Lord,
And look for adoration, to th' abuſe
Of thoſe imperial titles which aſſert
Our being ordain'd to govern, not to ſerve.
  Thus far his bold diſcourſe without controul
Had audience; when among the Seraphim
Abdiel, than whom none with more zeal ador'd
The Deity', and divine commands obey'd,
Stood up, and in a flame of zeal ſevere
The current of his fury thus oppos'd.
  O argument blaſphemous, falſe and proud!
Words which no ear ever to hear in heav'n
Expected, leaſt of all from thee, ingrate,
In place thyſelf ſo high above thy peers.
Canſt thou with impious obloquy condemn
The juſt decree of God, pronounc'd and ſworn,
That to his only Son, by right endu'd
With regal ſceptre, every ſoul in heav'n

℣. 805. *Abdiel*] *Heb.* i. e. *the ſervant of God*; the ſame as Obadiah.

Shall bend the knee, and in that honour due
Confeſs him rightful King? Unjuſt, thou ſay'ſt,
Flatly unjuſt to bind with laws the free,
And equal over equals to let reign,
One over all with unſucceeded power,
Shalt thou give law to God, ſhalt thou diſpute
With him the points of liberty, who made
Thee what thou art, and form'd the pow'rs of heav'n
Such as he pleas'd, and circumſcrib'd their being?
Yet, by experience taught, we know how good,
And of our good and of our dignity
How provident he is; how far from thought
To make us leſs, bent rather to exalt
Our happy ſtate, under one head more near
United. But to grant it thee unjuſt,
That equal over equals monarch reign:
Thyſelf, though great and glorious, doſt thou count,
Or all angelic nature join'd in one,
Equal to him begotten Son? by whom,
As by his Word, the mighty Father made
All things, ev'n thee; and all the ſpi'rits of heav'n
By him created in their bright degrees,
Crown'd them with glory', and to their glory nam'd
Thrones, dominations, princedoms, virtues, pow'rs,
Eſſential pow'rs; nor by his reign obſcur'd,
But more illuſtrious made; ſince he the head
One of our number thus reduc'd becomes;
His laws our laws; all honour to him done
Returns our own. Ceaſe then this impious rage,
And tempt not theſe; but haſten to appeaſe
Th' incenſed Father, and th' incenſed Son,
While pardon may be found in time beſought.

So ſpake the fervent angel; but his zeal
None ſeconded, as out of ſeaſon judg'd,
Or ſingular and raſh: whereat rejoic'd
Th' apoſtate, and more haughty thus reply'd.
That we were form'd then ſay'ſt thou? and the work
Of ſecondary hands, by taſk transferr'd
From Father to his Son? Strange point, and new!
Doctrine which we would know whence learn'd: who
When this creation was? remember'ſt thou [ſaw
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, ſelf-begot, ſelf-rais'd
By our own quick'ning pow'r, when fatal courſe
Had circled his full orb, the birth mature
Of this our native heav'n, ethereal ſons.
Our puiſſance is our own; our own right hand
Shall teach us higheſt deeds, by proof to try
Who is our equal: then thou ſhalt behold
Whether by ſupplication we intend

℣ 861. ——*when fatal courſe*, &c.] We may obſerve that our author makes Satan a ſort of fataliſt. We angels (ſays he) were *ſelf-begot, ſelf-raiſed by our own quickening power, when the courſe of fate had completed its full round and period*; then we were *the birth mature*, the production in due ſeaſon, *of this our native heaven*. No compliment to fataliſm to put it into the mouth of the devil. *Newton.*

℣ 864. *Our puiſſance is our own.*] It has been wondered that Milton ſhould conſtantly pronounce this word, and *puiſſant* the adjective, with two ſyllables, when they would be more ſonorous with three; but in this he conforms to the practice and example of the beſt writers. So Fairfax in his Taſſo, cant. 18. ſtan. 55.

And 'gainſt the northern gate my *puiſſance* bend,

and cant. 19. ſtan. 72.

Of this your terrible and *puiſſant* knight.

Though Spenſer I find makes them ſometimes three, as

Addreſs, and to begirt th' almighty throne
Beſeeching or beſieging. This report,
Theſe tidings carry to th' anointed King;
And fly, ere evil intercept thy flight.
He ſaid, and, as the ſound of waters deep,
Hoarſe murmur echo'd to his words applauſe
Through the infinite hoſt; nor leſs for that
The flaming Seraph fearleſs, though alone
Incompaſs'd round with foes, thus anſwer'd bold.
O alienate from God, O ſpi'rit accurs'd,
Forſaken of all good; I ſee thy fall
Determin'd, and thy hapleſs crew involv'd
In this perfidious fraud, contagion ſpread
Both of thy crime and puniſhment: henceforth
No more be troubled how to quit the yoke
Of God's Meſſiah; thoſe indulgent laws
Will not be now vouchſaf'd; other decrees
Againſt thee are gone forth without recall:
That golden ſceptre, which thou didſt reject,
Is now an iron rod to bruiſe and break
Thy diſobedience. Well thou didſt adviſe;
Yet not for thy advice or threats I fly
Theſe wicked tents devoted, leſt the wrath
Impendent, raging into ſudden flame
Diſtinguiſh not: for ſoon expect to feel

well as ſometimes two ſyllables. As Shakeſpear does likewiſe, 2 *Hen.* IV. act I.

Upon the pow'r and *puiſſance* of the king,

and a little afterwards,

And come againſt us in full *puiſſance*.

In the former line *puiſſance* is uſed as two ſyllables, and in the latter as three. It was certainly better in Milton to make it all the one, or all the other.

His thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou ſhalt know.
So ſpake the Seraph Abdiel, faithful found
Among the faithleſs, faithful only he;
Among innumerable falſe, unmov'd,
Unſhaken, unſeduc'd, unterrify'd,
His loyalty he kept, his love, his zeal;
Nor number, nor example, with him wrought
To ſwerve from truth, or change his conſtant mind
Though ſingle. From amidſt them forth he paſs'd,
Long way through hoſtile ſcorn, which he ſuſtain'd
Superior, nor of violence fear'd ought;
And with retorted ſcorn his back he turn'd
On thoſe proud tow'rs to ſwift deſtruction doom'd.

The end of the fifth book.

The ARGUMENT of Book VI.

Raphael continues to relate how Michael and Gabriel were ſent forth to battle againſt Satan and his angels. The firſt fight deſcribed: Satan and his powers retire under night: he calls a council, invents deviliſh engines, which in the ſecond day's fight put Michael and his angels to ſome diſorder; but they at length pulling up mountains, overwhelmed both the force and machines of Satan: yet the tumult not ſo ending, God on the third day ſends Meſſiah his Son, for whom he had reſerv'd the glory of that victory: he in the power of his Father coming to the place, and cauſing all his legions to ſtand ſtill on either ſide, with his chariot and thunder driving into the midſt of his enemies, purſues them, unable to reſiſt, towards the wall of heaven; which opening, they leap down with horror and confuſion into the place of puniſhment prepared for them in the deep; Meſſiah returns with triumph to his Father.

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PARADISE LOST.

BOOK VI.

ALL night the dreadleſs angel, unpurſu'd,
Through heav'n's wide champain held his way; till morn,
Wak'd by the circling hours, with roſy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, faſt by his throne,
Where light and darkneſs, in perpetual round,
Lodge and diſlodge by turns, which makes through heav'n
Grateful viciſſitude, like day and night:
Light iſſues forth, and at the other door
Obſequious darkneſs enters, till her hour
To veil the heav'n, though darkneſs there might well
Seem twilight here: and now went forth the morn
Such as in higheſt heav'n, array'd in gold
Empyreal; from before her vaniſh'd night,
Shot thro' with orient beams; when all the plain
Cover'd with thick imbattled ſquadrons bright,
Chariots and flaming arms, and fiery ſteeds
Reflecting blaze on blaze, firſt met his view.
War he perceiv'd, war in procinct; and found
Already known what he for news had thought
To have reported: gladly then he mix'd
Among thoſe friendly pow'rs, who him receiv'd

ỳ 19. ——*war in procinct.*] As if you ſhould ſay, ready girded, in alluſion to the ancients, who juſt before the battel uſed to gird their garments cloſe to them, which on other occaſions they wore very looſe. See *Feſtus. Richardſon.*

With joy and acclamations loud, that one
That of ſo many myriads fall'n, yet one
Return'd not loſt. On to the ſacred hill
They led him high applauded, and preſent
Before the ſeat ſupreme; from whence a voice,
From midſt a golden cloud, thus mild was heard.
Servant of God, well done! well haſt thou fought
The better fight, who ſingle haſt maintain'd
Againſt revolted multitudes the cauſe
Of truth, in word mightier than they in arms;
And for the teſtimony' of truth haſt borne
Univerſal reproach, far worſe to bear
Than violence; for this was all thy care,
To ſtand approv'd in ſight of God, though worlds
Judg'd thee perverſe. The eaſier conqueſt now
Remains thee, aided by this hoſt of friends,
Back on thy foes more glorious to return,
Than ſcorn'd thou didſt depart; and to ſubdue
By force, who reaſon for their law refuſe,
Right reaſon for their law, and for their King
Meſſiah, who by right of merit reigns.
Go, Michael, of celeſtial armies prince;
And thou in military proweſs next,
Gabriel, lead forth to battle theſe my ſons
Invincible, lead forth my armed ſaints,
By thouſands and by millions, rang'd for fight,
Equal in number to that godleſs crew
Rebellious: them with fire and hoſtile arms
Fearleſs aſſault; and to the brow of heav'n
Purſuing, drive them out from God and bliſs,
Into their place of puniſhment, the gulf
Of Tartarus, which ready opens wide

His fiery chaos to receive their fall.
So ſpake the ſov'reign voice, and clouds began
To darken all the hill, and ſmoke to roll
In duſky wreaths, reluctant flames, the ſign
Of wrath awak'd; nor with leſs dread the loud
Ethereal trumpet from on high 'gan blow:
At which command the powers militant,
That ſtood for heav'n, in mighty quadrate join'd
Of union irreſiſtible, mov'd on
In ſilence their bright legions, to the ſound
Of inſtrumental harmony, that breath'd
Heroic ardour to advent'rous deeds,
Under their god-like leaders, in the cauſe
Of God and his Meſſiah. On they move
Indiſſolubly firm; nor obvious hill,
Nor ſtrait'ning vale, nor wood, nor ſtream divides
Their perfect ranks; for high above the ground
Their march was, and the paſſive air upbore
Their nimble tread; as when the total kind
Of birds, in orderly array on wing,
Came ſummon'd over Eden, to receive
Their names of thee; ſo over many a tract
Of heav'n they march'd, and many a province wide,
Tenfold the length of this terrene: at laſt
Far in th' horizon to the north appear'd
From ſkirt to ſkirt a fiery region, ſtretch'd
In battailous aſpect, and nearer view
Briſtled with upright beams innumerable
Of rigid ſpears, and helmets throng'd, and ſhields
Various, with boaſtful argument portray'd,
The banded pow'rs of Satan haſting on
With furious expedition; for they ween'd

That ſelf-ſame day, by fight, or by ſurpriſe,
To win the mount of God, and on his throne
To ſet the envier of his ſtate, the proud
Aſpirer; but their thoughts prov'd fond and vain
In the mid-way: though ſtrange to us it ſeem'd
At firſt, that angel ſhould with angel war,
And in fierce hoſting meet, who wont to meet
So oft in feſtivals of joy and love
Unanimous, as ſons of one great Sire,
Hymning th' eternal Father: but the ſhout
Of battle now began, and ruſhing ſound
Of onſet ended ſoon each milder thought.
High in the midſt, exalted as a god,
Th' apoſtate in his ſun-bright chariot ſat,
Idol of majeſty divine, inclos'd
With flaming Cherubim and golden ſhields:
Then lighted from his gorgeous throne; for now
Twixt hoſt and hoſt but narrow ſpace was left,
A dreadful interval! and front to front
Preſented, ſtood in terrible array,
Of hideous length: before the cloudy van,
On the rough edge of battle ere it join'd,
Satan with vaſt and haughty ſtrides advanc'd
Came tow'ring, arm'd in adamant and gold;
Abdiel that ſight endur'd not, where he ſtood
Among the mightieſt, bent on higheſt deeds,
And thus his own undaunted heart explores.

O Heav'n! that ſuch reſemblance of the Higheſt
Should yet remain, where faith and realty
Remain not: wherefore ſhould not ſtrength and might
There fail where virtue fails, or weakeſt prove
Where boldeſt, though to ſight unconquerable?

His puiſſance, truſting in the Almighty's aid,
I mean to try, whoſe reaſon I have try'd
Unſound and falſe; nor is it ought but juſt,
That he who in debate of truth hath won,
Should win in arms, in both diſputes alike
Victor; though brutiſh that contéſt, and foul,
When reaſon hath to deal with force, yet ſo
Moſt reaſon is that reaſon overcome.
So pondering, and from his armed peers
Forth-ſtepping oppoſite, half-way he met
His daring foe, at this prevention more
Incens'd, and thus ſecurely him defy'd.
Proud, art thou met? thy hope was to have reach'd
The height of thy aſpiring unoppos'd,
The throne of God unguarded, and his ſide
Abandon'd at the terror of thy power,
Or potent tongue: fool, not to think how vain
Againſt th' Omnipotent to riſe in arms:
Who out of ſmalleſt things could, without end,
Have rais'd inceſſant armies to defeat
Thy folly; or with ſolitary hand
Reaching beyond all limit, at one blow,
Unaided could have finiſh'd thee, and whelm'd
Thy legions under darkneſs: but thou ſeeſt
All are not of thy train; there be who faith,
Prefer, and piety to God, though then
To thee not viſible, when I alone
Seem'd in thy world erroneous to diſſent
From all: my ſect thou ſeeſt; now learn too late
How few ſometimes may know, when thouſands err.
Whom the grand foe, with ſcornful eye aſkance,
Thus anſwer'd. Ill for thee, but in wiſh'd hour

Of my revenge, firſt ſought for thou return'ſt
From flight, ſeditious angel! to receive
Thy merited reward, the firſt aſſay
Of this right hand provok'd, ſince firſt that tongue,
Inſpir'd with contradiction, durſt oppoſe
A third part of the gods, in ſynod met
Their deities to aſſert, who while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou com'ſt
Before thy fellows, ambitious to win
From me ſome plume; that thy ſucceſs may ſhow
Deſtruction to the reſt: this pauſe between,
(Unanſwer'd leſt thou boaſt), to let thee know,
At firſt I thought that liberty and heav'n,
To heav'nly ſouls had been all one; but now
I ſee that moſt through ſloth had rather ſerve,
Miniſt'ring ſpi'rits, train'd up in feaſt and ſong;
Such haſt thou arm'd, the minſtrelſy of heav'n,
Servility with freedom to contend,
As both their deeds compar'd this day ſhall prove.

To whom in brief, thus Abdiel ſtern reply'd.
Apoſtate, ſtill thou err'ſt, nor end wilt find
Of erring, from the path of truth remote:
Unjuſtly thou deprav'ſt it with the name
Of ſervitude, to ſerve whom God ordains,
Or Nature; God and Nature bid the ſame,
When he who rules is worthieſt, and excels
Them whom he governs. This is ſervitude,
To ſerve th' unwiſe, or him who hath rebell'd
Againſt his worthier, as thine now ſerve thee,
Thyſelf not free, but to thyſelf inthrall'd;
Yet lewdly dar'ſt our miniſt'ring upbraid.

Reign thou in hell, thy kingdom; let me ſerve
In heav'n God ever bleſs'd, and his divine
Behеſts obey, worthieſt to be obey'd;
Yet chains in hell, not realms, expect: mean while
From me return'd, as erſt thou ſaidſt, from flight,
This greeting on thy impious creſt receive.
So ſay'ing, a noble ſtroke he lifted high,
Which hung not, but ſo ſwift with tempeſt fell
On the proud creſt of Satan, that no ſight,
Nor motion of ſwift thought, leſs could his ſhield,
Such ruin intercept: ten paces huge
He back recoil'd; the tenth on bended knee
His maſſy ſpear upſtay'd; as if one earth
Winds under ground, or waters forcing way,
Sidelong had puſh'd a mountain from his ſeat,
Half ſunk with all his pines. Amazement ſeiz'd
The rebel thrones, but greater rage, to ſee
Thus foil'd their mightieſt; ours joy fill'd, and ſhout,
Preſage of victory, and fierce deſire
Of battle: whereat Michaël bid ſound
Th' archangel trumpet; through the vaſt of heav'n,
It ſounded, and the faithful armies rung
Hoſanna to the High'eſt: nor ſtood at gaze
The adverſe legions, nor leſs hideous join'd
The horrid ſhock. Now ſtorming fury roſe,
And clamour ſuch as heard in heav'n till now
Was never; arms on armour claſhing bray'd
Horrible diſcord, and the madding wheels

℣ 210. ——*and the madding wheels.*] What ſtrong and daring figures are here! every thing is alive and animated. The very chariot *wheels* are *mad* and *raging*. And how rough and jarring are the verſes, and how admirably do they *bray the horrible diſcord* they would deſcribe! *Newton.*

Of brazen chariots rag'd; dire was the noiſe
Of conflict! over head the diſmal hiſs
Of fiery darts in flaming vollies flew,
And flying vaulted either hoſt with fire.
So under fiery cope together ruſh'd
Both battles main, with ruinous aſſault
And inextinguiſhable rage: all heav'n
Reſounded; and had earth been then, all earth
Had to her centre ſhook. What wonder? when
Millions of fierce encount'ring angels fought
On either ſide, the leaſt of whom could wield
Theſe elements, and arm him with the force
Of all their regions: how much more of pow'r
Army' againſt army numberleſs to raiſe
Dreadful combuſtion warring, and diſturb,
Though not deſtroy, their happy native ſeat;
Had not th' eternal King omnipotent,
From his ſtrong hold of heav'n, high over-rul'd
And limited their might; though number'd ſuch
As each divided legion might have ſeem'd
A numerous hoſt, in ſtrength each armed hand
A legion; led in fight, yet leader ſeem'd
Each warrior ſingle as in chief, expert
When to advance, or ſtand, or turn the ſway
Of battle, open when, and when to cloſe
The ridges of grim war: no thought of flight,
None of retreat, no unbecoming deed
That argu'd fear; each on himſelf rely'd,
As only in his arm the moment lay
Of victory: deeds of eternal fame
Were done, but infinite; for wide was ſpread
That war, and various, ſometimes on firm ground

A ſtanding fight, then ſoaring on main wing
Tormented all the air; all air ſeem'd then
Conflicting fire. Long time in even ſcale
The battle hung; till Satan, who that day
Prodigious pow'r had ſhown, and met in arms
No equal, ranging through the dire attack
Of fighting Seraphim confus'd, at length
Saw where the ſword of Michael ſmote, and fell'd
Squadrons at once; with huge two-handed ſway
Brandiſh'd aloft, the horrid edge came down
Wide waſting; ſuch deſtruction to withſtand
He haſted, and oppos'd the rocky orb
Of tenfold adamant, his ample ſhield,
A vaſt circumference. At his approach
The great archangel from his warlike toil
Surceas'd, and glad, as hoping here to end
Inteſtine war in heav'n, th' arch foe ſubdu'd
Or captive dragg'd in chains, with hoſtile frown,
And viſage all inflam'd, firſt thus began.
Author of ev'il, unknown till thy revolt,
Unnam'd in heav'n, now plenteous, as thou ſeeſt
Theſe acts of hateful ſtrife, hateful to all,
Though heavieſt by juſt meaſure on thyſelf,
And thy adherents: how haſt thou diſturb'd
Heav'n's bleſſed peace, and into nature brought
Miſery, uncreated till the crime
Of thy rebellion? how haſt thou inſtill'd
Thy malice into thouſands, once upright
And faithful, now prov'd falſe? But think not here
To trouble holy reſt; heav'n caſts thee out
From all her confines. Heav'n, the ſeat of bliſs,
Brooks not the works of violence and war.

Hence then, and evil go with thee along,
Thy offspring, to the place of evil, hell,
Thou and thy wicked crew; there mingle broils,
Ere this avenging ſword begin thy doom,
Or ſome more ſudden vengeance wing'd from God
Precipitate thee with augmented pain.

So ſpake the prince of angels; to whom thus
The adverſary. Nor think thou with wind
Of airy threats to awe whom yet with deeds
Thou canſt not. Haſt thou turn'd the leaſt of theſe
To flight, or if to fall, but that they riſe
Unvanquiſh'd, eaſier to tranſact with me
That thou ſhouldſt hope, imperious, and with threats
To chaſe me hence? Err not, that ſo ſhall end
The ſtrife which thou call'ſt evil, but we ſtyle
The ſtrife of glory; which we mean to win,
Or turn this heav'n itſelf into the hell
Thou fableſt; here however to dwell free,
If not to reign: mean while thy utmoſt force,
And join him nam'd Almighty to thy aid,
I fly not, but have ſought thee far and nigh.

They ended parle, and both addreſs'd for fight
Unſpeakable; for who, though with the tongue
Of angels, can relate, or to what things
Liken on earth conſpicuous, that may lift
Human imagination to ſuch height
Of Godlike pow'r? for likeſt gods they ſeem'd,
Stood they or mov'd, in ſtature, motion, arms,
Fit to decide the empire of great heav'n.
Now wav'd their fiery ſwords, and in the air
Made horrid circles; two broad ſuns their ſhields
Blaz'd oppoſite, while Expectation ſtood

In horror: from each hand with ſpeed retir'd,
Where erſt was thickeſt fight, th' angelic throng,
And left large field, unſafe within the wind
Of ſuch commotion; ſuch as, to ſet forth
Great things by ſmall, if nature's concord broke,
Among the conſtellations war were ſprung,
Two planets, ruſhing from aſpect malign
Of fierceſt oppoſition, in mid ſky,
Should combat, and their jarring ſpheres confound.
Together both, with next to' Almighty arm
Uplifted imminent, one ſtroke they aim'd
That might determine, and not need repeat,
As not of pow'r at once; nor odds appear'd
In might or ſwift prevention: but the ſword
Of Michael from the armoury of God
Was giv'n him temper'd ſo, that neither keen
Nor ſolid might reſiſt that edge: it met
The ſword of Satan, with ſteep force to ſmite
Deſcending, and in half-cut ſheer; nor ſtay'd,
But with ſwift wheel reverſe, deep ent'ring, ſhar'd
All his right ſide: then Satan firſt knew pain,
And writh'd him to and fro convolv'd; ſo ſore
The griding ſword with diſcontinuous wound
Paſs'd through him: but th' ethereal ſubſtance clos'd,
Not long diviſible; and from the gaſh
A ſtream of necta'rous humour iſſuing flow'd
Sanguine, ſuch as celeſtial ſpi'rits may bleed,
And all his armour ſtain'd, ere while ſo bright.
Forthwith on all ſides to his aid was run
By angels many and ſtrong, who interpos'd
Defence; while others bore him on their ſhields
Back to his chariot, where it ſtood retir'd

From off the files of war: there they him laid
Gnaſhing for anguiſh and deſpite and ſhame,
To find himſelf not matchleſs, and his pride
Humbled by ſuch rebuke, ſo far beneath
His confidence to equal God in pow'r.
Yet ſoon he heal'd; for ſpi'rits that live throughout
Vital in every part, not as frail man
In intrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all ſenſe; and as they pleaſe,
They limb themſelves, and colour, ſhape, or ſize
Aſſume, as likes them beſt, condenſe or rare.
Mean while in other parts like deeds deſerv'd
Memorial, where the might of Gabriel fought,
And with fierce enſigns pierc'd the deep array
Of Moloch, furious king; who him defy'd,
And at his chariot-wheels to drag him bound
Threaten'd, nor from the holy One of heav'n
Refrain'd his tongue blaſphēmous; but anon
Down cloven to the waſte, with ſhatter'd arms

¥ 344. —*for ſpirits that live throughout*, &c.] Our author's reaſon for Satan's healing ſo ſoon, is better than Homer's upon a like occaſion: and we ſee here Milton's notions of angels. They are vital in every part, and can receive no mortal wound, and cannot die but by annihilation. They are all eye, all ear, all ſenſe and underſtanding; and can aſſume what kind of bodies they pleaſe. And theſe notions, if not true in divinity, yet certainly are very fine in poetry; but moſt of them are not diſagreeable to thoſe hints which are left us of theſe ſpiritual beings in ſcripture. *Newton.*

And uncouth pain fled bellowing. On each wing
Uriel and Raphaël, his vaunting foe,
Though huge, and in a rock of diamond arm'd,
Vanquish'd Adramelech, and Asmadai,
Two potent thrones, that to be less than gods
Disdain'd, but meaner thoughts learn'd in their flight,
Mangled with ghastly wounds through plate and mail.
Nor stood unmindful Abdiel to annoy
The athiest crew, but with redoubled blow
Ariel and Arioch, and the violence
Of Ramiel scorch'd and blasted, overthrew.

I might relate of thousands, and their names
Eternize here on earth; but those elect
Angels, contented with their fame in heav'n,
Seek not the praise of men: the other sort,
In might though wondrous, and in acts of war,
Nor of renown less eager, yet by doom
Cancel'd from heav'n and sacred memory,
Nameless in dark oblivion let them dwell.
For strength from truth divided, and from just,
Illaudable, naught merits but dispraise
And ignominy; yet to glory' aspires,
Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom.

And now their mightiest quell'd, the battle swerv'd,
With many an inroad gor'd; deformed rout
Enter'd, and foul disorder; all the ground
With shiver'd armour strown, and on a heap

℣ 365. *Adramelech.*] *Heb.* i. e. *a magnificent king.* A god of Sepharvaim and Assyrian countries, 2 *Kings* xvii. 31. "And the Avites made Nibhaz, and Tartak, and the Sepharvites burnt their children in fire to Adramelech and Anamelech, the gods of Sepharvaim."

Chariot and charioteer lay overturn'd,
And fiery foaming ſteeds; what ſtood, recoil'd
O'er-wearied, through the faint Satanic hoſt
Defenſive ſcarce, or with pale fear ſurpris'd,
Then firſt with fear ſurpris'd, and ſenſe of pain,
Fled ignominious, to ſuch evil brought
By ſin of diſobedience, till that hour
Not liable to fear, or flight, or pain.
Far otherwiſe th' inviolable ſaints,
In cubic phalanx firm, advanc'd entire,
Invulnerable, impenetrably arm'd;
Such high advantages their innocence
Gave them above their foes, not to have ſinn'd,
Not to have diſobey'd; in fight they ſtood
Unwearied, unobnoxious to be pain'd
By wound, tho' from their place by violence mov'd.
Now night her courſe began, and over heav'n
Inducing darkneſs, grateful truce impos'd,
And ſilence on the odious din of war:
Under her cloudy covert both retir'd,
Victor and vanquiſh'd. On the foughten field
Michaël and his angels prevalent
Incamping, plac'd in guard their watches round,
Cherubic waving fires: on th' other part,
Satan with his rebellious diſappear'd,
Far in the dark diſlodg'd; and void of reſt,
His potentates to council call'd by night;
And in the midſt thus undiſmay'd began.
O now in danger try'd, now known in arms

¥ 418. *O now in danger try'd*, &c.] This ſpeech of Satan is very artful. He flatters their pride and vanity, and avails himſelf of the only comfort that could be drawn from this day's engagement (though it was a falſe comfort)

Not to be overpow'r'd, companions dear,
Found worthy not of liberty alone,
Too mean pretence, but what we more affect,
Honour, dominion, glory, and renown;
Who have ſuſtain'd one day in doubtful fight,
(And if one day, why not eternal days?),
What heaven's Lord had pow'rfulleſt to ſend
Againſt us from about his throne, and judg'd
Sufficient to ſubdue us to his will,
But proves not ſo: then fallible, it ſeems,
Of future we may deem him, though till now
Omniſcient thought. True is, leſs firmly arm'd,
Some diſadvantage we endur'd, and pain,
Till now not known, but known as ſoon contemn'd;
Since now we find this our empyreal form
Incapable of mortal injury,
Imperiſhable, and though pierc'd with wound,
Soon cloſing, and by native vigour heal'd.
Of evil then ſo ſmall as eaſy think
The remedy; perhaps more valid arms,
Weapons more violent, when next we meet,
May ſerve to better us, and worſe our foes,
Or equal what between us made the odds,
In nature none: if other hidden cauſe
Left them ſuperior, while we can preſerve
Unhurt our minds, and underſtanding ſound,

that God was neither ſo powerful nor wiſe as he was taken to be. He was forced to acknowledge that they had ſuffered ſome loſs and pain; but endeavours to leſſen it as much as he can, and attributes it not to the true cauſe, but to their want of better arms and armour, which he therefore propoſes that they ſhould provide themſelves withal, to defend themſelves and annoy their enemies.

Newton.

Due ſearch and conſultation will diſcloſe.
He ſat; and in th aſſembly next upſtood
Niſroch, of principalities the prime;
As one he ſtood eſcap'd from cruel fight,
Sore toil'd, his riven arms to havock hewn,
And cloudy in aſpect thus anſw'ring ſpake.
Deliverer from new lords, leader to free
Enjoyment of our right as gods; yet hard
For gods, and too unequal work we find,
Againſt unequal arms to fight in pain,
Againſt unpain'd, impaſſive; from which evil
Ruin muſt needs enſue; for what avails
Valour or ſtrength, tho' matchleſs, quell'd with pain,
Which all ſubdues, and makes remiſs the hands
Of mightieſt? Senſe of pleaſure we may well
Spare out of life perhaps, and not repine;
But live content, which is the calmeſt life:
But pain is perfect miſery, the worſt
Of evils; and exceſſive, overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded enemies, or arm
Ourſelves with like defence, to me deſerves

℣ 447. *Niſroch,*] or *Niſroc*; *Heb.* i. e. *a young eagle.* A god of the Aſſyrians, worſhipped at Nineve, by Sinnacherib, 2 *Kings* xix. 37. "And it came to paſs, as he was worſhipping in the houſe of Niſroch his god, that Adramelech and Sharezer his ſons ſmote him with the ſword."

℣ 462. ——*the worſt*
Of evils.] Niſroch is made to talk agreeably to the ſentiments of Hieronymus, and thoſe philoſophers who maintained that pain was the greateſt of evils; there might be a poſſibility of living without pleaſure, but there was no living in pain. A notion ſuitable enough to a deity of the effeminate Aſſyrians. *Newton.*

No leſs than for deliverance what we owe.
Whereto with look compos'd Satan reply'd.
Not uninvented that, which thou aright
Believ'ſt ſo main to our ſucceſs, I bring.
Which of us who beholds the bright ſurface
Of this ethereous mold whereon we ſtand,
This continent of ſpacious heav'n, adorn'd
With plant, fruit, flow'r ambroſial, gems and gold;
Whoſe eye ſo ſuperficially ſurveys
Theſe things, as not to mind from whence they grow
Deep under ground, materials dark and crude,
Of ſpiritous and fiery ſpume, till touch'd
With heaven's ray, and temper'd, they ſhoot forth
So beauteous, op'ning to the ambient light?
Theſe in their dark nativity the deep
Shall yield us, pregnant with infernal flame;
Which into hollow engines, long and round,
Thick-ramm'd, at th' other bore with touch of fire
Dilated and infuriate, ſhall ſend forth

℣ 484. *Which into hollow*, &c.] *Which*, that is the *materials*, ℣ 478. *Theſe*, ℣ 482. the deep ſhall yield, which into hollow engines rammed, with touch of fire ſhall ſend forth, *&c. Hollow engines*, great guns, the firſt invention whereof is very properly aſcribed to the author of all evil. And Arioſto has deſcribed them in the ſame manner in his Orlando Furioſo, cant. 9. ſtan. 28. or 24. of Harington's tranſlation; and attributes the invention to the devil.

Un ferro bugio, &c.

A trunk of iron hollow made within,
And there he puts powder and pellet in.

25.

All cloſed ſave a little hole behind,
Whereat no ſooner taken is the flame,
The bullet flies with ſuch a furious wind,
As tho' from clouds a bolt of thunder came:
And whatſoever in the way it find
It burns, it breaks, it tears, and ſpoils the ſame.

From far, with thund'ring noiſe, among our foes
Such implements of miſchief, as ſhall daſh
To pieces, and o'erwhelm whatever ſtands
Adverſe, that they ſhall fear we have diſarm'd
The Thund'rer of his only dreaded bolt.
Nor long ſhall be our labour; yet ere dawn
Effect ſhall end our wiſh. Mean while revive;
Abandon fear; to ſtrength and counſel join'd
Think nothing hard, much leſs to be deſpair'd.
He ended, and his words their drooping chear
Enlighten'd, and their languiſh'd hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventor miſs'd; ſo eaſy' it ſeem'd [thought
Once found, which yet unfound moſt would have
Impoſſible. Yet haply of thy race
In future days, if malice ſhould abound,
Some one intent on miſchief, or inſpir'd
With dev'liſh machination, might deviſe
Like inſtrument to plague the ſons of men

No doubt ſome fiend of hell or deviliſh wight
Deviſed it to do mankind a ſpite.

And again, ſtan. 84.

O curſt deviſe found out by ſome foul fiend
And fram'd below by Beelzebub in hell, *&c.*

And Spenſer has the ſame thought, *Fairy queen*, book I. cant. 7. ſtan. 13.

As when that deviliſh iron engine wrought
In deepeſt hell, and fram'd by furies ſkill,
With windy nitre and quick ſulphur fraught,
And ramm'd with bullet round, ordain'd to kill, *&c.*

But though the poets have agreed to attribute the invention to the devil, from a notion of its being ſo deſtructive to mankind, yet many authors have obſerved, that ſince the uſe of artillery there has leſs ſlaughter been made in battels than was before, when the engagements were cloſer and laſted longer. *Newton.*

For ſin, on war and mutual ſlaughter bent.
Forthwith from council to the work they flew;
None arguing ſtood; innumerable hands
Were ready; in a moment up they turn'd
Wide the celeſtial ſoil, and ſaw beneath
Th' originals of nature in their crude
Conception; ſulphurous and nitrous foam
They found, they mingled, and with ſubtle art,
Concocted and aduſted they reduc'd
To blackeſt grain, and into ſtore convey'd:
Part hidden veins digg'd up (nor hath this earth
Intrails unlike) of mineral and ſtone,
Whereof to found their engines and their balls
Of miſſive ruin; part incentive reed
Provide, pernicious with one touch to fire.
So all ere day-ſpring, under conſcious night,
Secret they finiſh'd, and in order ſet,
With ſilent circumſpection uneſpy'd.
Now when fair morn orient in heav'n appear'd,
Up roſe the victor angels, and to arms
The matin trumpet ſung: in arms they ſtood
Of golden panoply, refulgent hoſt,
Soon banded; others from the dawning hills
Look'd round, and ſcouts each coaſt light-armed ſcour,
Each quarter, to deſcry the diſtant foe,
Where lodg'd, or whither fled, or if for fight,
In motion or in halt: him ſoon they met
Under-ſpread enſigns moving nigh, in ſlow
But firm battalion; back with ſpeedieſt ſail
Zophiel, of Cherubim the ſwifteſt wing,
Came fly ing, and in mid air aloud thus cry'd.

℣ 535. *Zophiel.*] *Heb.* i. e. *the ſpy*, or *watch of God.*

Arm, warriors, arm for fight; the foe at hand,
Whom fled we thought, will ſave us long purſuit
This day; fear not his flight; ſo thick a cloud
He comes, and ſettled in his face I ſee
Sad reſolution, and ſecure: let each
His adamantine coat gird well, and each
Fit well his helm, gripe faſt his orbid ſhield,
Borne ev'n or high; for this day will pour down,
If I conjecture ought, no drizzling ſhow'r,
But rattling ſtorm of arrows barb'd with fire.
So warn'd he them, aware themſelves, and ſoon
In order, quit of all impediment;
Inſtant without diſturb they took alarm,
And onward move imbattled: when behold
Not diſtant far with heavy pace the foe
Approaching groſs and huge, in hollow cube
Training his deviliſh enginery, impal'd
On every ſide with ſhadowing ſquadrons deep,
To hide the fraud. At interview both ſtood
A while; but ſuddenly at head appear'd
Satan, and thus was heard commanding loud:
Vanguard, to right and left the front unfold;
That all may ſee who hate us, how we ſeek
Peace and compoſure, and with open breaſt
Stand ready to receive them, if they like
Our overture, and turn not back perverſe:
But that I doubt; however witneſs heaven,
Heav'n witneſs thou anon, while we diſcharge
Freely our part; ye who appointed ſtand,
Do as you have in charge, and briefly touch
What we propound, and loud that all may hear.
So ſcoffing in ambiguous words, he ſcarce

Had ended; when to right and left the front
Divided, and to either flank retir'd:
Which to our eyes diſcover'd, new and ſtrange,
A triple mounted row of pillars laid
On wheels (for like to pillars moſt they ſeem'd,
Or hollow'd bodies made of oak or fir,
With branches lopt, in wood or mountain fell'd)
Braſs, iron, ſtony mold, had not their mouths
With hideous orifice gap'd on us wide,
Portending hollow truce: at each behind
A Seraph ſtood, and in his hand a reed
Stood waving tipt with fire; while we ſuſpenſe,
Collected ſtood within our thoughts amus'd:
Not long; for ſudden all at once their reeds
Put forth, and to a narrow vent apply'd
With niceſt touch. Immediate in a flame,
But ſoon obſcur'd with ſmoke, all heav'n appear'd,
From thoſe deep-throated engines belch'd, whoſe roar
Imbowel'd with outrageous noiſe the air,
And all her intrails tore, diſgorging foul
Their deviliſh glut, chain'd thunderbolts, and hail
Of iron globes; which on the victor hoſt
Levell'd, with ſuch impetuous fury ſmote,
That whom they hit, none on their feet might ſtand,
Though ſtanding elſe as rocks, but down they fell
By thouſands, angel on archangel roll'd;
The ſooner for their arms; unarm'd they might
Have eaſily, as ſpi'rits, evaded ſwift
By quick contraction or remove; but now
Foul diſſipation follow'd, and forc'd rout;
Nor ſerv'd it to relax their ſerried files.
What ſhould they do? if on they ruſh'd, repulſe

Repeated, and indecent overthrow
Doubled, would render them yet more deſpis'd,
And to their foes a laughter; for in view
Stood rank'd of Seraphim another row,
In poſture to diſplode their ſecond tire
Of thunder: back defeated to return
They worſe abhorr'd. Satan beheld their plight,
And to his mates thus in deriſion call'd.
O friends, why come not on theſe victors proud?
Erewhile they fierce were coming; and when we,
To entertain them fair with open front
And breaſt, (what could we more?) propounded terms
Of compoſition, ſtrait they chang'd their minds,
Flew off, and into ſtrange vagaries fell,
As they would dance; yet for a dance they ſeem'd
Somewhat extravagant and wild, perhaps
For joy of offer'd peace: but I ſuppoſe,
If our propoſals once again were heard,
We ſhould compel them to a quick reſult.
To whom thus Belial in like gameſome mood.
Leader, the terms we ſent were terms of weight,
Of hard contents, and full of force urg'd home,
Such as we might perceive amus'd them all,
And ſtumbled many: who receives them right,
Had need from head to foot well underſtand;
Not underſtood, this gift they have beſides,
They ſhow us when our foes walk not upright.

ỳ 620. *To whom thus Belial.*] Whoever remembers the character of Belial in the firſt and ſecond books, and Mr Addiſon's remarks upon it, will eaſily ſee the propriety of making Belial reply to Satan upon this occaſion and in this ſportive manner, rather than Beelzebub, or Moloch, or any of the evil angels. *Newton.*

So they among themſelves in pleaſant vein
Stood ſcoffing, heighten'd in their thoughts beyond
All doubt of victory; eternal might
To match with their inventions they preſum'd
So eaſy', and of his thunder made a ſcorn,
And all his hoſt derided, while they ſtood
A while in trouble: but they ſtood not long;
Rage prompted them at length, and found them arms
Againſt ſuch helliſh miſchief fit to' oppoſe.
Forthwith (behold the excellence, the pow'r,
Which God hath in his mighty angels plac'd)
Their arms away they threw, and to the hills
(For earth hath this variety from heav'n
Of pleaſure ſituate in hill and dale)
Light as the lightning glimpſe they ran, they flew;
From their foundations loos'ning to and fro,
They pluck'd the ſeated hills, with all their load,
Rocks, waters, woods, and by the ſhaggy tops
Up-lifting bore them in their hands. Amaze,
Be ſure, and terror ſeiz'd the rebel hoſt,
When coming towards them ſo dread they ſaw
The bottom of the mountains upward turn'd;
Till on theſe curſed engines triple-row
They ſaw them whelm'd, and all their confidence
Under the weight of mountains buried deep;
Themſelves invaded next, and on their heads
Main promontories flung, which in the air
Came ſhadowing, and oppreſs'd whole legions arm'd;
Their armour help'd their harm, cruſh'd in and bruis'd
Into their ſubſtance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long ſtruggling underneath, ere they could wind

Out of ſuch pris'on, though ſpi'rits of pureſt light,
Pureſt at firſt, now groſs by ſinning grown.
The reſt, in imitation, to like arms
Betook them, and the neighb'ring hills uptore:
So hills amid the air encounter'd hills
Hurl'd to and fro with jaculation dire,
That under ground they fought in diſmal ſhade;
Infernal noiſe; war ſeem'd a civil game
To this uproar; horrid confuſion heap'd
Upon confuſion roſe. And now all heav'n
Had gone to wrack, with ruin overſpread;
Had not th' Almighty Father, where he ſits
Shrin'd in his ſanctuary of heav'n ſecure,
Conſulting on the ſum of things, foreſeen
This tumult, and permitted all, adviſ'd:
That his great purpoſe he might ſo fulfil,
To honour his anointed Son aveng'd
Upon his enemies, and to declare
All pow'r on him tranſferr'd: whence to his Son,
Th' aſſeſſor of his throne, he thus began.
  Effulgence of my glory, Son belov'd,
Son in whoſe face inviſible is beheld
Viſibly, what by deity I am,
And in whoſe hand what by decree I do,
Second Omnipotence, two days are paſt,
Two days, as we compute the days of heav'n,
Since Michael and his pow'rs went forth to tame
Theſe diſobedient: ſore hath been their fight,
As likelieſt was, when two ſuch foes met arm'd;
For to themſelves I left them; and thou know'ſt,
Equal in their creation they were form'd,
Save what ſin hath impair'd; which yet hath wrought

Inſenſibly, for I ſuſpend their doom;
Whence in perpetual fight they needs muſt laſt
Endleſs, and no ſolution will be found:
War wearied hath perform'd what war can do,
And to diſorder'd rage let looſe the reins,
With mountains as with weapons arm'd; which makes
Wild work in heav'n, and dange'rous to the main.
Two days are therefore paſt, the third is thine;
For thee I have ordain'd it, and thus far
Have ſuffer'd, that the glory may be thine
Of ending this great war, ſince none but thou
Can end it. Into thee ſuch virtue' and grace
Immenſe I have transfus'd, that all may know
In heav'n and hell thy pow'r above compare;
And this perverſe commotion govern'd thus,
To manifeſt thee worthieſt to be Heir
Of all things, to be Heir, and to be king
By ſacred unction, thy deſerved right.
Go then, thou Mightieſt, in thy Father's might,
Aſcend my chariot, guide the rapid wheels
That ſhake heav'n's baſis, bring forth all my war,
My bow and thunder, my almighty arms
Gird on, and ſword upon thy puiſſant thigh;
Purſue theſe ſons of darkneſs, drive them out
From all heav'n's bounds into the utter deep:
There let them learn, as likes them, to deſpiſe
God, and Meſſiah his anointed King.
He ſaid, and on his Son with rays direct
Shone full; he all his Father full expreſs'd
Ineffably into his face receiv'd;
And thus the Filial Godhead anſw'ring ſpake.
O Father, O Supreme of heav'nly Thrones,

Firſt, Higheſt, Holieſt, Beſt; thou always ſeek'ſt
To glorify thy Son, I always thee,
As is moſt juſt; this I my glory account,
My exaltation, and my whole delight,
That thou in me well pleas'd, declar'ſt thy will
Fulfill'd, which to fulfil is all my bliſs.
Sceptre and pow'r, thy giving, I aſſume;
And gladlier ſhall reſign, when in the end
Thou ſhalt be all in all, and I in thee
For ever, and in me all whom thou lov'ſt:
But whom thou hat'ſt, I hate, and can put on
Thy terrors, as I put thy mildneſs on,
Image of thee in all things; and ſhall ſoon,
Arm'd with thy might, rid heav'n of theſe rebell'd,
To their prepar'd ill manſion driven down,
To chains of darkneſs, and th' undying worm,
That from thy juſt obedience could revolt,
Whom to obey is happineſs entire.
Then ſhall thy ſaints unmix'd, and from th' impure
Far ſeparate, circling thy holy mount,
Unfeigned Halleluiahs to thee ſing,
Hymns of high praiſe, and I among them chief.
So ſaid, he o'er his ſceptre bowing, roſe
From the right hand of glory where he ſat;
And the third ſacred morn began to ſhine, [ſound
Dawning thro' heav'n. Forth ruſh'd with whirlwind
The chariot of Paternal Deity,
Flaſhing thick flames, wheel within wheel undrawn,
Itſelf inſtinct with ſpirit, but convoy'd
By four Cherubic ſhapes; four faces each
Had wondrous; as with ſtars, their bodies all,
And wings, were ſet with eyes, with eyes the wheels

Of beryl, and careering fires between;
Over their heads a cryſtal firmament,
Whereon a ſaphire throne, inlaid with pure
Amber, and colours of the ſhow'ry arch.
He in celeſtial panoply all arm'd
Of radiant Urim, work divinely wrought,
Aſcended; at his right hand Victory
Sat eagle-wing'd; beſide him hung his bow,
And quiver with three-bolted thunder ſtor'd;
And from about him fierce effuſion roll'd
Of ſmoke, and bick'ring flame, and ſparkles dire.
Attended with ten thouſand thouſand ſaints,
He onward came, far off his coming ſhone;
And twenty thouſand (I their number heard)
Chariots of God, half on each hand, were ſeen.
He on the wings of Cherub rode ſublime
On the chryſtálline ſky, in ſaphire thron'd,
Illuſtrious far and wide; but by his own
Firſt ſeen: them unexpected joy ſurpris'd,

℣ 756. *Beryl,*] or *Beril*; *Chald. Burla*; *Arab. Alkelor*; which the Greeks and Latins turned into *Beryllos*. But *Exod.* xxviii. 20. and *Ezek.* i. 16. x. 9. it is called *Tarſhiſh*; which is alſo the name of the ocean. *Pſ.* xlviii. 8. becauſe this ſtone is of a ſea colour. The Septuagint tranſlates it *Chryſolite*, *Gr.* i. e. *the gold-coloured ſtone*. It is a precious ſtone of a faint green colour like the water of the ſea. Aſer was engraved upon it; predicting that his habitations ſhould be upon the ſea coaſt, as it happened, *Joſh.* xix. 29. This deſcription of the chariot of the Deity is taken from the prophet *Ezekiel* and the *Revelation*.

℣ 761. *Urim.*] *Heb. plural*, i. e. *lights*. This word, with *Thummim*, i. e. *perfections*, was put in the high-prieſt's breaſt-plate; to enquire and to receive anſwers from God, which continued in that church till the Babyloniſh captivity. *Ezra* ii. 63. *Neh.* vii. 65. "And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with Urim and Thummim."

When the great enſign of Meſſiah blaz'd
Aloft by angels borne, his ſign in heav'n;
Under whoſe conduct Michael ſoon reduc'd
His army, circumfus'd on either wing,
Under their head imbodied all in one.
Before him pow'r divine his way prepar'd;
At his command th' uprooted hills retir'd
Each to his place; they heard his voice, and went
Obſequious; heav'n his wonted face renew'd,
And with freſh flow'rets hill and valley ſmil'd.
This ſaw his hapleſs foes, but ſtood obdur'd,
And to rebellious fight rallied their powers
Inſenſate, hope conceiving from deſpair.
In heav'nly ſpi'rits could ſuch perverſeneſs dwell?
But to convince the proud what ſigns avail,
Or wonders move th' obdurate to relent?
They harden'd more by what might moſt reclaim,
Grieving to ſee his glory, at the ſight
Took envy; and aſpiring to his height,
Stood reimbattl'd fierce, by force or fraud
Weening to proſper, and at length prevail
Againſt God and Meſſiah, or to fall
In univerſal ruin laſt; and now
To final battle drew, diſdaining flight,
Or faint retreat; when the great Son of God
To all his hoſt on either hand thus ſpake.
Stand ſtill in bright array, ye ſaints, here ſtand,
Ye angels arm'd, this day from battle reſt;
Faithful hath been your warfare, and of God
Accepted, fearleſs in his righteous cauſe;
And as ye have receiv'd, ſo have ye done
Invincibly: but of this curſed crew

The puniſhment to other hand belongs;
Vengeance is his, or whoſe he ſole appoints:
Number to this day's work is not ordain'd,
Nor multitude; ſtand only, and behold
God's indignation on theſe godleſs pour'd
By me; not you, but me, they have deſpis'd,
Yet envied; againſt me is all their rage,
Becauſe the Father, t' whom in heav'n ſupreme
Kingdom, and pow'r, and glory appertains,
Hath honour'd me, according to his will.
Therefore to me their doom he hath aſſign'd;
That they may have their wiſh, to try with me
In battle which the ſtronger proves, they all,
Or I alone againſt them, ſince by ſtrength
They meaſure all, of other excellence
Not emulous, nor care who them excels;
Nor other ſtrife with them do I vouchſafe.
So ſpake the Son, and into terror chang'd
His count'nance too ſevere to be beheld,
And full of wrath bent on his enemies.
At once the four ſpread out their ſtarry wings
With dreadful ſhade contiguous, and the orbs
Of his fierce chariot roll'd, as with the ſound
Of torrent floods, or of a numerous hoſt.
He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The ſtedfaſt empyréan ſhook throughout,
All but the throne itſelf of God. Full ſoon
Among them he arriv'd, in his right hand
Graſping ten thouſand thunders, which he ſent
Before him, ſuch as in their ſouls infix'd
Plagues: they aſtoniſh'd all reſiſtance loſt,

All courage; down their idle weapons dropt:
O'er ſhields, and helms, and helmed heads he rode
Of Thrones and mighty Seraphim proſtráte,
That wiſh'd the mountains now might be again
Thrown on them, as a ſhelter from his ire.
Nor leſs on either ſide tempeſtuous fell
His arrows, from the fourfold-viſag'd four
Diſtinct with eyes, and from the living wheels
Diſtinct alike with multitude of eyes;
One ſpirit in them rul'd, and every eye
Glar'd lightning, and ſhot forth pernicious fire
Among th' accurs'd, that wither'd all their ſtrength,
And of their wonted vigour left them drain'd,
Exhauſted, ſpiritleſs, afflicted, fall'n.
Yet half his ſtrength he put not forth, but check'd
His thunder in mid volley; for he meant
Not to deſtroy, but root them out of heaven:
The overthrown he rais'd, and as a herd
Of goats or timorous flock together throng'd,
Drove them before him thunder-ſtruck, purſu'd
With terrors and with furies to the bounds
And cryſtal wall of heav'n; which op'ning wide,
Roll'd inward, and a ſpacious gap diſclos'd
Into the waſteful deep: the monſtrous ſight
Struck them with horror backward, but far worſe
Urg'd them behind: headlong themſelves they threw
Down from the verge of heav'n; eternal wrath
Burnt after them to the bottomleſs pit.

Hell heard th' unſufferable noiſe, hell ſaw
Heav'n ruining from heav'n, and would have fled
Affrighted; but ſtrict Fate had caſt too deep
Her dark foundations, and too faſt had bound.

Nine days they fell: confounded Chaos roar'd,
And felt tenfold confuſion in their fall
Through his wild anarchy, ſo huge a rout
Incumber'd him with ruin: hell at laſt
Yawning receiv'd them whole, and on them clos'd;
Hell, their fit habitation, fraught with fire
Unquenchable, the houſe of woe and pain.
Diſburden'd heav'n rejoic'd, and ſoon repair'd
Her mural breach, returning whence it roll'd.
Sole victor from th' expulſion of his foes
Meſſiah his triumphal chariot turn'd;
To meet him all his ſaints, who ſilent ſtood
Eye-witneſſes of his almighty acts,
With jubilee advanc'd; and as they went,
Shaded with branching palm, each order bright,
Sung triumph, and him ſung victorious King,
Son, Heir, and Lord, to him dominion giv'n,
Worthieſt to reign: he celebrated rode
Triumphant through mid heav'n, into the courts
And temple of his mighty Father thron'd
On high; who into glory him receiv'd,
Where now he ſits at the right hand of bliſs.
Thus meaſuring things in heav'n by things on earth,
At thy requeſt, and that thou mayſt beware
By what is paſt, to thee I have reveal'd
What might have elſe to human race been hid;
The diſcord which befel, and war in heav'n
Among th' angelic pow'rs, and the deep fall

℣ 893. *Thus meaſuring things in heav'n by things on earth*, &c.] He repeats the ſame kind of apology here in the concluſion, that he made in the beginning of his narration. See ✻ 573. *&c. Newton.*

Of thoſe too high aſpiring, who rebell'd
With Satan; he who envies now thy ſtate,
Who now is plotting how he may ſeduce
Thee alſo from obedience, that, with him
Bereav'd of happineſs, thou mayſt partake
His puniſhment, eternal miſery;
Which would be all his ſolace and revenge,
As a deſpite done againſt the Moſt High,
Thee once to gain companion of his woe.
But liſten not to his temptations, warn
Thy weaker; let it profit thee to' have heard
By terrible example the reward
Of diſobedience; firm they might have ſtood,
Yet fell; remember, and fear to tranſgreſs,

The end of the ſixth book.

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